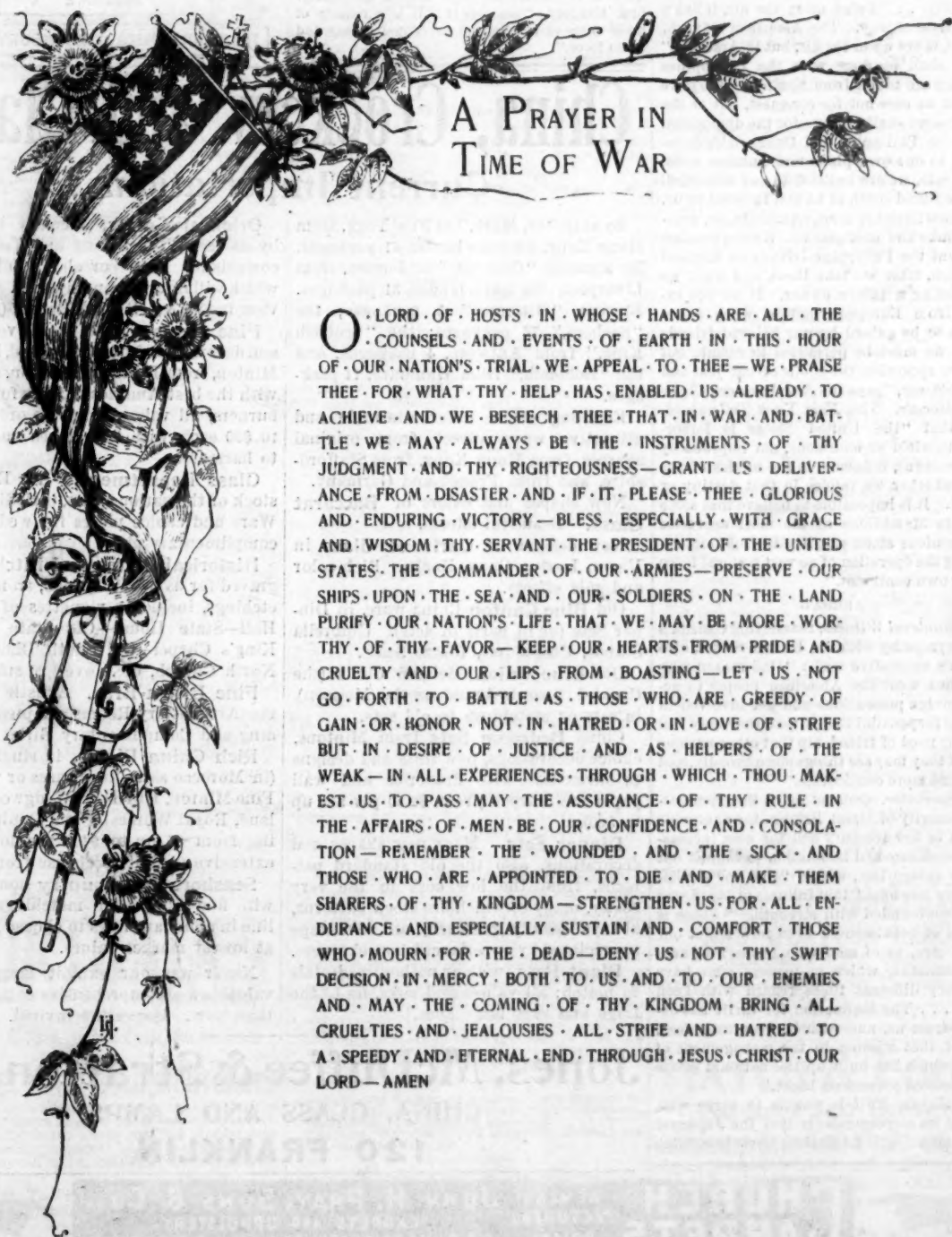


THE CONGREGATIONALIST

Boston Thursday 12 May 1898



A PRAYER IN TIME OF WAR

O LORD OF HOSTS IN WHOSE HANDS ARE ALL THE COUNSELS AND EVENTS OF EARTH IN THIS HOUR OF OUR NATION'S TRIAL WE APPEAL TO THEE—WE PRAISE THEE FOR WHAT THY HELP HAS ENABLED US ALREADY TO ACHIEVE AND WE BESEECH THEE THAT IN WAR AND BATTLE WE MAY ALWAYS BE THE INSTRUMENTS OF THY JUDGMENT AND THY RIGHTEOUSNESS—GRANT US DELIVERANCE FROM DISASTER AND IF IT PLEASE THEE GLORIOUS AND ENDURING VICTORY—BLESS ESPECIALLY WITH GRACE AND WISDOM THY SERVANT THE PRESIDENT OF THE UNITED STATES THE COMMANDER OF OUR ARMIES—PRESERVE OUR SHIPS UPON THE SEA AND OUR SOLDIERS ON THE LAND PURIFY OUR NATION'S LIFE THAT WE MAY BE MORE WORTHY OF THY FAVOR—KEEP OUR HEARTS FROM PRIDE AND CRUELTY AND OUR LIPS FROM BOASTING—LET US NOT GO FORTH TO BATTLE AS THOSE WHO ARE GREEDY OF GAIN OR HONOR NOT IN HATRED OR IN LOVE OF STRIFE BUT IN DESIRE OF JUSTICE AND AS HELPERS OF THE WEAK—IN ALL EXPERIENCES THROUGH WHICH THOU MAKEST US TO PASS MAY THE ASSURANCE OF THY RULE IN THE AFFAIRS OF MEN BE OUR CONFIDENCE AND CONSOLATION—REMEMBER THE WOUNDED AND THE SICK AND THOSE WHO ARE APPOINTED TO DIE AND MAKE THEM SHARERS OF THY KINGDOM—STRENGTHEN US FOR ALL ENDURANCE AND ESPECIALLY SUSTAIN AND COMFORT THOSE WHO MOURN FOR THE DEAD—DENY US NOT THY SWIFT DECISION IN MERCY BOTH TO US AND TO OUR ENEMIES AND MAY THE COMING OF THY KINGDOM BRING ALL CRUELITIES AND JEALOUSIES ALL STRIFE AND HATRED TO A SPEEDY AND ETERNAL END THROUGH JESUS CHRIST OUR LORD—AMEN

Current Thought

AT HOME

The Church protests vehemently against the Bishop of Maryland, or any other bishop, dictating what the Protestant Episcopal clergy shall or shall not preach about now or at any other time: "If *Lehrfreiheit* is precious to the German professor, it is even more precious to the clergyman, and any attempt to abridge it should be at once resisted. The sermon is that part of public ministration which is expressly left open by our church for the exercise of individualism. . . . If a bishop may say authoritatively to his clergy, 'Keep Spain and points of national policy out of your sermons,' why should he not also say, 'Keep out of your sermons any reference to the Salvation Army, or to Biblical criticism, or to confession. Preach next Sunday that the holy communion is wholly a memorial, or is a completed sacrifice.'" The same journal thinks that, while the proposed canon on marriage and divorce has the merit of simplicity, it also believes that its very simplicity should draw suspicion upon it. "Its rigidity is mechanical rigidity. . . . Being up in the air, it has a perfect right of way. The American Church, however, is not up in the air, but in America."

What shall be done with the Philippines after they are taken from Spain? "We have said that we care not for conquest, but at the same time we shall arrange for the disposition of both the Philippine and Cuban islands according to our own plans and humane ends. At any rate, we are entitled to say who shall have the island south of us and far west of us. Spain must have her solid, unmistakable, univocal rebuke and castigation. We are entitled to present the Philippine islands to England if we wish, after we take them, and when we are selecting a future owner. If we are excluded from European politics when something is to be gained by our beloved friends abroad, we must be permitted to remain out when we apportion the spoils of our just and honorable war," says the *Northwestern Christian Advocate*. The *New York Tribune* believes that "the United States is foreordained to wield an enormous, not improbably a predominant, influence in the affairs of the world, whether we rejoice in that destiny or dread it. It is impossible to believe that some hundreds of millions of the most energetic and ingenious stock can live in isolation, restricting the operation of so vast a moral force to their own continent."

ABROAD

The *Montreal Witness*, reasserting Canada's hearty sympathy with the United States, also adds this suggestive wish: "One reason why Canadians want the American people to acquire foreign possessions and get involved in external responsibilities is that they may feel the same need of friendship that other nations do, that they may see things more broadly, and so become more considerate."

The *Spectator*, commenting on the phenomenal prosperity of Great Britain, the enormous surplus of her treasury and the ever increasing expenditure and inclination to launch out on new enterprises, wishes "that the exultation were less loud," that fullness of blood was not so confounded with strength. "There is a trace of recklessness even now about our expenditure, as of men who possess a purse of Fortunatus, which on-lookers who have seen very different times regard with keen alarm. . . . The inclination for thrift has departed from us, and with it, we greatly fear, some of that wisdom in the management of affairs which has built up the national estate to its present portentous height."

The *Japan Mail* is unable to agree with some of its correspondents that the Japanese Department of Education, by bestowing

upon the Doshisha the governmental approval which its trustees coveted, has put a premium on wrongdoing and confused the ethical distinctions involved in the trustees' reprehensible action. But it does assert that the government is responsible for the "shameful incident," and this because under the present law "all Japanese subjects with strong religious convictions are injuriously discriminated against in the matter of education. . . . The Japanese government is in the position of having eliminated religion from the educational life of the rising generation." It holds that all schools, whatever the religion taught, provided it is not unmoral, providing education of the requisite grade should be on equal terms with the state schools.

The South London Presbytery unanimously refuses to overture the English Synod on the subject of Dr. John Watson's alleged heterodoxy.

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The Recorder founded 1816: The Congregationalist, 1849

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Rail Road Bonds	1,659,975.00
Water Bonds	83,500.00
Gas Stocks and Bonds	161,690.00
Rail Road Stocks	3,182,625.00
Trust Co. Stocks	322,500.00
Bonds and Mortgages, being 1st lien on Real Estate	325,012.33
Loans on Stocks, payable on demand	136,725.00
Premiums uncollected and in hands of Agents	492,751.73
Interest due and accrued on 1st January, 1898	58,855.34
	\$11,596,503.15

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Cash Capital	\$3,000,000.00
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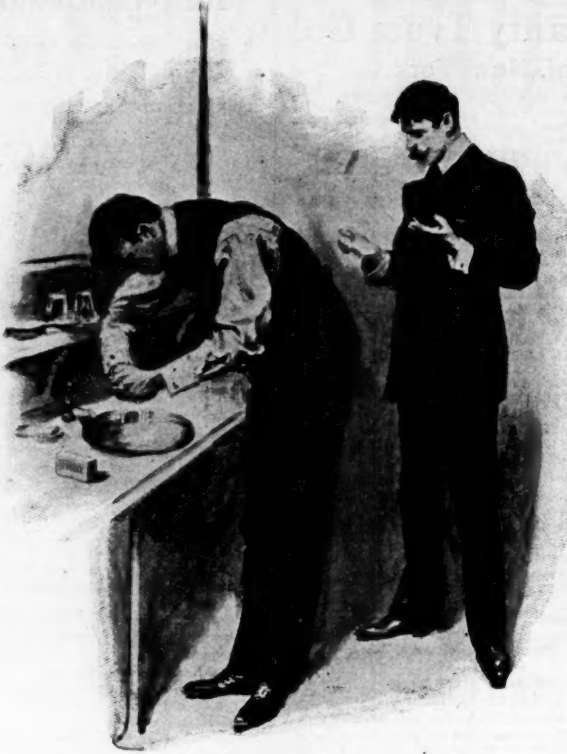
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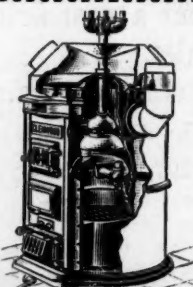
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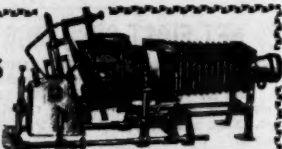


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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 12 May 1898

Number 19

ALERT to the opportunities for Christian work afforded by the war, responsible leaders in different parts of the country are setting on foot practical measures for surrounding the soldiers in camp or on the field with wholesome influences. Elsewhere in this issue Mr. Moody sounds a call for the sending of good literature to the front. He has already established at Tampa a distributing center, and has sent Dr. A. C. Dixon of Brooklyn thither to hold services. The Young Men's Christian Association has organized an army committee consisting of ex-Governor Beaver of Pennsylvania, Hon. John W. Foster of Washington, William E. Dodge and Morris K. Jessup of New York, N. W. Harris of Chicago, Henry M. Moore of Boston and others. Its field secretary, Mr. Millar, started this week with two tents which General Miles has given permission to pitch on Chickamauga field. He took with him a large quantity of letter paper, some books and chairs for the seating of an audience. He carried no musical instrument, his intention being to induce the militia bands to furnish accompaniments for the service hymns. The work contemplated is similar to that done during the Civil War and at various State encampments for the past eleven years. In Chicago B. F. Jacobs is undertaking to form a relief and ministering organization on the type of the old Christian Commission. Authorities, from President McKinley down, are in sympathy with wise efforts of this general character. A rich spiritual harvest may be one outcome of the massing of so many young men together. Certainly an almost unprecedented chance like this to help men spiritually, who are already professing Christians, from drifting away from high standards ought not to be lost. A practical way of showing interest would be for those of us who remain at home to send some contribution, however slight, to F. B. Schenck, the treasurer of the Y. M. C. A., 3 West 29th St., New York.

The value of having at least one topic in the list of subjects prepared for Christian Endeavor Societies relating strictly to denominational interests is being freshly demonstrated this week. On last Sunday evening in hundreds of places the theme was *Things My Denomination has Accomplished*, and judging by reports already received whenever sufficient preparation had been made the proceedings were uncommonly interesting and stimulating. One man of our acquaintance, who presented to his society a carefully written paper summarizing the history and achievements of Congregationalism, says that he was amply repaid for the time and effort spent in his investigations by what he learned, and those who heard his paper were all the wiser and more enthusiastic Congregationalists because of it. We do not impede the movement

for practical Christian unity by finding out what our denomination has stood for and what it has done in the world. We rejoice in every effort to build up our young people in a knowledge of the history and mission of Congregationalism. Such instruction rightly given ought to make them broader, more intelligent and more useful Congregationalists and Christians.

The annual rally of the hosts of Christian Endeavor at Nashville, July 6-11, will forge another link in the tightening chain which is binding the South to the North and West. If the convention is held in the midst of continued warfare, in which all the nation participates by representation, it will be a school of patriotism. Never has the Endeavor gathering been so far south. The committee of 1898, with Rev. Ira Landrith as its head, is distinguishing itself for energy and lavish preparation. Most of the sessions are to be in the buildings on the Centennial grounds. The theme of the opening services will be *The Endowment of Power*. The keynotes sounded by Dr. Clark at San Francisco last July and re-echoed by the societies through the year are to be prominently before the delegates. The "quiet hour" will be illustrated and directed each morning by Rev. J. W. Chapman, D. D. A Tenth Legion testimony meeting will be the feature of one session. Evangelistic services, addresses in the interests of Sabbath observance and Christian citizenship, educative conferences etc., will fill a program sure to give inspiration with instruction. The reorganization of the United Society will come in for large consideration at a business session. The new plan proposes representation from all evangelical denominations and from each State and provincial union so far as may be expedient. Life membership is placed at \$1. Among the speakers at the convention will be Booker T. Washington, Commanders Ballington Booth and Booth-Tucker, Gen. O. O. Howard, Drs. G. C. Lorimer, P. S. Henson and Gen. J. B. Gordon.

To have well served one's generation is to have fulfilled a high ambition. To have such service appreciated is a satisfying reward. Rarely has a man realized these conditions more successfully than Hon. J. F. C. Hyde, of whom a graphical notice appears in another column. He lived for more than the allotted time of threescore years and ten on the homestead which had been in the same family for several generations. Contented with a moderate income, he devoted a large part of his time to the promotion of the public welfare and saw the results of his efforts in a prosperous town and city, advancing in moral, religious and intellectual, as well as in material, wealth. His services, too, were heartily appreciated.

More than fifty times a candidate for public office, he was never defeated. He enjoyed the work of ministering to the higher interests of his neighbors as heartily as he did the cultivation of flowers, plants and trees on his own grounds. In his home and church and community his life was happy, useful and honored. In a time when restless ambitions drive young men far and wide to seek their fortunes, the example of this man who found his fortune where he began his life ought not to be overlooked.

News from the deputation to China is not abundant as yet, but such tidings as have come tell of mission stations extending the heartiest kind of a welcome and receiving much quickening from the presence of the brethren from the home land. Their tongues have been constantly called into requisition, and Dr. Smith, writing from Foochow, March 14, says: "We seem to have done nothing here but make addresses." Colonel Hopkins, on account of a detention of his ship, did not meet his two colleagues, Dr. Smith and President Eaton, at Foochow, as expected, but the party was probably together for some little time in North China. Now it is depleted, however, by the sailing of President Eaton for this country. He is supposed to be at present on the Pacific, being called home by his duties at Beloit. We expect to print, next week, a letter from one of our missionaries describing more in detail the visit of the brethren.

Patrick Henry's "lamp of experience" may throw some light on the duty and danger of citizens at the present crisis. At the outbreak of the War of the Rebellion, in 1861, Abraham Lincoln was bitterly opposed, his wisdom doubted, his views ridiculed, his motives impugned. A few men are probably now living who would like to forget what they thought and said about the patient, far-seeing President, and many others are ashamed to remember that their fathers were in any measure disloyal to so great a man at so great a time. In another—almost opposite—way, patriotic but hot-headed men condemned Mr. Lincoln for his slowness, urging haste, demanding haste, compelling premature action, until "On to Richmond" resulted in "On to Bull Run." It is wartime again, and the experience of a generation ago is repeating itself in both directions. Again we have a President apparently, like Lincoln, raised up for such a time as this, a patient, statesmanlike Christian, loving peace, longing for peace, exerting all his efforts to secure peace, but hating oppression, cruelty and wrong. Thoughtful, patriotic men, remembering Patrick Henry's "judging the future by the past," may well be careful lest, in one of these ways or the other, they do harm to the cause of our common country and our

common humanity and leave a record which they or their children will be heartily ashamed of in time to come.

Conflicting Prayers

Some persons who do not pray are much disturbed because of prayers offered by Christians in nations at war with each other. For example, the *New York Evening Post* says:

We notice that Bishop Whipple has directed a prayer in his diocese for the protection of our soldiers in the field, but the Spaniards are praying busily for the protection of their soldiers. In every war between Christian nations these conflicting prayers have been a scandal ever since the foundation of Christianity, and we hoped they had ceased.

It is not a new idea that God cannot attend to prayers of his children till they have all agreed on what they want. But it is an idea not often seriously entertained by those who pray. It has no more reason in it than there would be in an exhortation to all Christians to do nothing except what all Christians have agreed to do. The editor of the *Post* is aware that such prayers have been offered ever since the foundation of Christianity. But he might have found the same "scandal" ages back of the beginning of Christianity. The great majority of prayers recorded in history have been against somebody who was also praying. Who has read of a nation fighting without asking the help of its god?

Nor is this less true in peace than in war. Conflicting prayers are offered daily whose objects sought are within our own nation, often within single households. Earnest souls everywhere are struggling in the dark and crying for help to him who is light and in whom is no darkness at all. They ask for what they believe to be right, and through their asking they are taught of God what is right and led by him as their Father to accept and love it. We pray for the protection of our soldiers and for the defeat of the Spaniards. We ask for what we believe is right, and are strong to fight because we find help from God. Without faith in him and confidence that our cause is one for which we may rightly appeal to him and expect that our prayers will be answered, our courage and our patriotism would soon die. The *Post* has high standards, and usually is found on the side of righteous government and honorable living. But no "yellow journal" can do more to destroy the power and prestige of our country than does this high-minded newspaper when it sneers at prayer and informs its readers that to ask the help of God in this war for the deliverance of the oppressed in Cuba is a scandal.

The *Post* hoped that such prayers had ceased. If they do cease, there will be little left in this country worth fighting for and few to fight for it. But these prayers will not cease. Those who are in peril for their lives and for the lives of those dear to them pray as long as they have any faith in God. Those who are struggling to lift up the fallen, to deliver their fellowmen from cruel masters, pray. They do not stop to ask if the oppressors are praying. They call for help from God, and they get help.

We are disciples of Christ. He has taught us to pray. He prayed. In his

agony before the cross he prayed, "O my Father, if it be possible, let this cup pass from me!" We suppose that the priests who sought to kill him also prayed, for that was a part of their business. Our Lord was defeated in that struggle, notwithstanding his prayer. But in the end he was victorious over priests and over death too. His disciples ever since then have prayed and fought against foes, seen and unseen. They could not have fought without prayer. Sometimes in their blindness they have fought against one another. But they have still prayed, and through prayer have found their way to the light.

Sneers at prayer and praying men and women in this time of war are more vicious weapons against our country than Spanish swords or bullets. But they will not prevail. Christians will keep praying. Those who are nearest to God will win in the end. We believe that in this conflict we are nearer to God than Spain.

Northampton's Calamity

Impressive lessons are being drawn from the defalcation of Lewis Warner, president of the Hampshire National Bank at Northampton. The inconvenience, distress and possible financial ruin suffered by many residents of that fair city and the towns around have cast a cloud upon the entire region. The fact that Mr. Warner's stealings have been going on for perhaps thirty years increases the popular wrath against him, and the fact that they have been screened from the view of every one all this time raises many questions respecting the fidelity to their trust of the bank directors and the thoroughness of the periodical examinations of the funds of the institutions by the proper officials.

There never was a case where it was so easy to see, after the horse is stolen, how securely the door might have been locked. People realize now that Mr. Warner ought not to have been president both of the National Bank and the Institution for Savings, that, at all events, the two concerns should not have been located under the same roof. The general inadvisability of permitting officials of banking houses to engage freely in outside business with the accompanying risks and temptations is also made apparent. In view of the status permitted for so long a time in Northampton, and which may be, perhaps, duplicated in many communities, laws may be made forbidding such close relations between national and savings banks. Certainly some legislation of a restrictive nature is proved to be almost imperative.

But the whole affair at Northampton shows how inadequate are what we consider our best modern schemes for preventing crime in high places of trust and responsibility. Devices in electric cars prevent conductors from pilfering the fares which they take, but our systems of checks and espionage seem to be deficient in forefending such a calamity as visited Northampton. Most of the stockholders and depositors probably thought that their money was as safe as it could be anywhere. The directors, with an easy-going tolerance too often characteristic of their class, presumed that everything was right, and yet year after year this clever rogue had been so manipulating

the securities and the books that he has stolen \$300,000 or more as easily as the famous bank robbers in 1876 despoiled another bank of the town of over \$1,000,000.

There is, after all, no absolute security against a brilliant rogue. The price of a man is above that of rubies. We can hire work done, but we cannot command virtue simply by paying high salaries. The marvel is that when so many persons in Northampton knew of the immoralities of this defaulting official they still allowed him to be retained in positions of honor and responsibility. Popular he was, genial, accommodating, but he lacked the fundamental virtues of purity and honesty. Northampton has had some splendid types of banking men, loyal to their trusts, inflexible in their devotion to righteousness. They were not "good fellows" as the street estimates men. They were seldom elected to office, but every cent of the money intrusted to them by widows and orphans up and down the Connecticut Valley was handled with the utmost circumspection and honesty. In men of this type Northampton hereafter will put its confidence. At great cost it has learned the lesson that it is a tremendous risk for a community to intrust its business affairs to a man who is morally rotten. And all over this land today wherever there are men in fiscal institutions lacking the primary virtues of sterling manhood there should be no rest day or night until they are deposed or reformed. If with Northampton's sad experience in full view other cities and towns elevate to office impure men or intrust to them the keeping of their funds, the people thus misplacing their confidence will have themselves only to blame if they suffer loss by and by.

What Shall We Do With the Philippines

The immediate future is apparent. This week probably ships with ammunition, food supplies and troops will start to the relief and support of Admiral Dewey and his brave subordinates. Later other troops will follow, regulars and volunteers, it being the avowed intention of the Administration, as is their moral as well as technical right, to claim dominion over the entire Spanish archipelago, and administer it as seems best until the war is terminated and Spain has accepted and complied with our terms. Admiral Dewey having cut the cable from Manila to Hong Kong, for many reasons, all conclusive to him and many of which are obvious to us, the world will be dependent upon steam rather than electricity for its news for a while. It will be a month before relief can come to the Pacific squadron in the way of military re-enforcements with which to enter Manila and other important towns, assert the authority of the United States and protect foreigners and property. What the insurgents may do in the meantime is a matter of conjecture. But there need be no disquietude concerning the forces under Commodore Dewey. They still have ammunition, coal and food.

As to the ultimate fate of the Philippines after peace is declared it is popular

to speculate just now. Our friends in Europe as well as our enemies would gladly see us enter upon an era of colonial expansion, for they realize that when we begin to portion out Asiatic territory we immediately make the Monroe Doctrine vulnerable, and seem to justify the dictum of a German paper—that if the Monroe Doctrine means America for Americans only it also ought to mean Americans in America only. Our good friend, the *London Spectator*, urges us to raise an army of 20,000 Negroes and prepare to hold Cuba, Porto Rico and the Philippines permanently. There is abundant reason to believe that if we should decide to do this Great Britain would not object, nor would it fail to come to our side if continental Europe objected. Conservative journals like the *New York Tribune* and *Brooklyn Eagle* are urging the Administration to accept Mr. Olney's advice, throw over Washington's farewell address rule governing our international policy, and as soon as the war is over and Spain is stripped of her provinces prepare to administer them in our own and humanity's interests. Many of our congressmen and senators at Washington are talking in the same way, and from the pulpit come utterances of like tenor. Thus Rev. Dr. Washington Gladden, in his sermon on *Our Nation and Her Neighbors*, which in its pamphlet form will be widely scattered and very influential, says, "The counsels of isolation which were wise in the days of Washington are no longer applicable; we are living in a new day, in a new world." And he not only argues in favor of our permanent administration of affairs in Cuba much as Great Britain administers the affairs of Egypt—and for the same reasons—but he is sanguine enough to believe that we can do it as well as Great Britain, France and Holland have. He even goes further and ventures to hope that by saving others we may save ourselves; that reforms in home administration may come and come only through the inevitable necessity of administering Cuban affairs on a merit rather than on a spoils system.

Believing fully that destiny has thrust this task upon us, and that neither the map of the world nor the structure of society in America, Europe or Asia will ever be again what they were before this war began; believing also that an Anglo-American alliance to withstand the onset of the Slav, to preserve open markets throughout the world, is most desirable for moral and commercial reasons, it yet remains our duty to say that we are pledged by congressional declaration to wage this war for humanity—not territorial or national aggrandizement—and we cannot do otherwise without having the cry raised, "Perfidious America!" The people of Cuba must at least be given an opportunity to select their own form of government and test it. If they fail to preserve order, if civilization is not advanced, if they go the way of almost all Latin-American governments, then we may have to interfere and establish a protectorate or annex. But not until then can we do it honorably. So with the Philippines or Porto Rico; we can justly hold them in lieu of indemnity, or eventually transfer them to another power, or establish in some form a system of partial home rule better

than the Spanish rule which they have had. But they should not formally be made colonies of the United States as a war policy, or annexed until after a thorough discussion of the profound change in national policy which is involved—a discussion which should be general out of Congress as well as in it. If, after such a discussion, the nation shall solemnly decide to carry good government and republican ideals to the islands of the Pacific and the Atlantic, then, as Dr. Gladden says, "In saving others we may save ourselves." But let us be sure of our motives and fully realize the magnitude of the task we undertake and the radical change in national policy which we inaugurate.

Parables of Spring

Even the least imaginative man feels something of the charm of spring. He may chide its long delays, looking for May before April's preparations are complete, but its coming stirs a responsive aspiration in his heart and makes a wholesome fever in his blood. The king has come—the one monarch of the year whose every change is an improvement, and the only one who hands on the kingdom to a successor with an unbroken roll of triumphs and not a single record of defeat. It is the rule of gentleness whose victories step by step regain the world for life and beauty.

The beginnings of this triumph come with the fulfillment of old prophecies and labors of a faith too seldom recognized. If spring prepares the world for autumn, it is autumn which has prepared the world for spring. The earliest blossoms were ready in the bud when winter came. Spring did not make, it only brings them forth. It is the perpetually recurring parable so familiar in our human experience—the story of what we call heredity. The present is rooted in the past. Every man's blossoming and fruitage, of which he is tempted to boast himself as if it were a personal possession, he owes to lives and forces which were at work before his birth. His successes may be the ample justification of previous lives which seemed like failures, while his own real and personal success or failure may not appear at all in his own lifetime, but in some other spring beyond the winter of his death. This is the thought which justifies our faith and self-denial, and which kills our idle vanity and self-conceit. "One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors."

This beneficent transition of the spring, this serene upgrowth and manifested triumph were all foreseen and provided for in the apparent decadence and defeat of autumn days. It was the labor of dead leaves, whirled by November winds into their unmarked burial place, which made possible red maple blossoms kindling leafless boughs to warmth and beauty and the snowy mantle of the shadubush on the hill. In bulb and corm, safe hidden under ground, crocus and hyacinth were ready and the gold and crimson of tulip cups, faint yellow dogtooth lilies and golden white of bloodroot in shady hollows.

There are, in this strange life of ours,

no absolutely new beginnings apart from the divine and human will. It is nature's part to store up energy, to teach the father how to make provision for the child, the straitened day for larger work tomorrow, the autumn for the spring, the spring for summer. God gives the opportunity of using and increasing this stored energy, and man, by God's help, turns it to good use. Man's pride and selfishness are like a burning fire that sweeps across the April woods and scorches every living thing. His faith and courage come, like April shower and sun, to fill the world with strength. He who acts upon the thought of individuality in neglect of the community of life, gathering today in carelessness of tomorrow, choosing successes out of season at the cost of other men who shall come after him, self-centered and self-satisfied, is like the plants which in some seasons exhaust themselves in an untimely second blossoming so that they have little strength to give to leaf and blossom buds for the returning spring.

We are but leaves upon the tree of the world's life. We die, but the tree itself lives on. We have our happy youth, our busy summer, with its full activities, our autumn of slow withering and our time of rest; all which, important as they are to us, are, after all, but incidents in the tree's long growth. And yet upon our full acceptance and our faithful use of opportunity the future of the tree in part depends. We cannot kill, but we may dwarf or hinder its continuing life. As we are what the earlier generations made us, so the coming years will show some tokens of the stamp of our deliberate choices and fixed character.

The meaning of it all—of the world's life, in which we play so small a part, of the soul's life, which is so brief upon the earth, which came we know not how and goes we know not where—is shown us only in the life and death and risen life of Christ. But the deliberate preparation of the autumn and the glorious transition and transformation of the spring illustrate and confirm the lesson of his life. The lesson of the spring is self-devotion. Our life on earth is but the prelude to a larger life. Its passing away is but the termination of mortality. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The Bible a Personal Message from God

This too often is overlooked. But it is true. God caused the Bible to be written and put together for each one of us, as truly as if no other human being had been expected to live and receive the benefit of it. It is his communication to us not only as members of society, or of churches, but as individuals. It is the utterance of his heart and his mind to ours. It is a divine message, a sacred letter, to each of us personally.

Realize this and the Bible will have a new meaning for you. It will seem no longer like the proclamation of a remote authority, which you are bidden to heed

and warned that you can neglect only at your peril. It will throb with individuality, affection, pertinence and power as you read its pages. Its adaptation to your private, perhaps undeclared, perhaps even half-unconscious needs, will astonish and delight you. Realize that your Heavenly Father is addressing you directly in it, and his words take a new tone, his truth assumes a more vivid significance.

Strange to say, this adaptation to the individual becomes ever more impressive. It is not a passing fact. Others may claim to experience it, and you do not doubt them. Yet you feel that in a real, solemn, precious sense the Bible is *your* book, *your* message from God, *your* inspiration and help. The intimate, personal quality, the sense of being understood and appreciated, of having the nooks and corners of the inmost and most diligently guarded life illumined by a knowledge and love which are neither intrusive nor startling but soothing and uplifting—this, which is the fruit of the reverent, sympathetic, prayerful study of the Bible, is a wonderful comfort and an even more wonderful inspiration to righteous living.

Current History

The War up to Date

In new events it has not been a stirring week. Suspense gave way to joy on the 7th, when the revenue cutter McCulloch arrived at Mirs Bay, China, with official reports of the battle at Manila on May 1. On May 2 martial law was declared in Madrid, and ever since in the chief cities and throughout the provinces there have been outbreaks of the mobs, mutterings of the Republicans and Carlists, and bitter attacks on the ministry by those whose intelligence and candor force them to state publicly that the Spanish defeat at Manila and her general sad plight are not due chiefly to lack of patriotism among the people or because they have withheld money from the treasury, but because officials have been venal and inefficient. Such opinions have been openly expressed on the floor of the Cortes during the past week by men of highest character and truest patriotism. With us Congress has practically done nothing, the revenue bill still being in the hands of the Senate finance committee, which, with its majority of silverites, intends to delay reporting upon it until a substitute for the bond provision is formulated, and then will report it to the Senate, expecting that it will call forth long debate. Secretary of the Treasury Gage appeared before the committee last week and gave his reasons for advocating issues of bonds, but his authority is not recognized as expert by the silver senators.

There have been fewer seizures of Spanish vessels. A French vessel, The Lafayette, with Spanish officers on board, bound for Havana, was seized by one of our blockading squadron and taken to Key West, but immediately released on orders from the State Department, the French authorities having arranged for her safe entrance into Havana Harbor before she sailed from France. Many of the vessels of the blockading squadron have had skirmishes with the Spanish

forces in Cuba, but no serious engagement has been fought.

On the 5th Admiral Sampson, with seven of the larger vessels of his squadron, returned to Key West, coaled and proceeded toward Porto Rico, there to waylay and engage the Spanish fleet and then proceed to the capture of San Juan. As we go to press the world awaits anxiously the news of an expected conflict off Hayti or Porto Rico. Should the Spanish fleet, however, appear further North it will be seen by the scouts of the patrol fleet, and should it fail to appear in American waters soon, but prove never to have left the eastern Atlantic, then vessels of our fleet will be sent South to convoy the Oregon northward, she and her consort, the Marietta, having arrived safely at Bahia, Brazil. It is not deemed probable that troops will be dispatched to Cuba in any number, or an advance made there until after the whereabouts of the Spanish fleet is ascertained and, if possible, a victory over it won. Then it is the intention to act quickly and with vigor, relying more upon troops from this country than had been expected, since the forces under Gomez and Garcia are found to be fewer in number than it was supposed they were.

Obedient and Capable

The impressive lesson of the victory of the American fleet at Manila is twofold. Commodore Dewey was ordered by the President to seek out the Spanish fleet at the Philippines, capture or destroy it and hold Manila. Did he obey? Let his own modest account of the conflict, received in Washington six days after the battle, tell the story:

MANILA, May 1: The squadron arrived at Manila at daybreak this morning. Immediately engaged the enemy and destroyed the following vessels: Reina Cristina, Castilla, Don Antonio de Ulloa, Isla de Luzon, Isla de Cuba, General Lezo, Marques del Duero, El Cano, Velasco, transport Isla de Mindanao and one other vessel, and water battery at Cavité. Squadron is uninjured. Only few men were slightly wounded. The only means of telegraphing is to the American consul at Hong Kong. I shall communicate with him.

DEWEY.

CAVITE, May 4: I have taken possession of naval station at Cavité, Philippine Islands, and destroyed its fortifications. Have destroyed fortification at the bay entrance, paroling the garrison. I control the bay completely and can take the city at any time. The squadron is in excellent health and spirits. The Spanish loss is not fully known, but very heavy, 150 killed, including captain, on Reina Cristina alone. I am assisting in protecting the Spanish sick and wounded. Two hundred and fifty sick and wounded in hospital within our lines. Much excitement at Manila. Will protect foreign residents.

DEWEY.

Such is the first impressive lesson—absolute obedience to commands.

But men who are willing to obey often are unable to do all that their superiors expect, because of incapacity, inexperience or lack of courage. What then enabled the American fleet, less in numbers than the Spanish, 7,000 miles from a base of supplies, to run the gauntlet of the mines and the land fortifications, and escape without a ship disabled, a man killed or any seriously wounded and demolish a fleet of eleven Spanish vessels, silence the batteries on Cavité and Corregidor and compel the capitulation of the Spanish land forces at Manila? Nothing but audacity that was something more than

bravado, an audacity born of the conviction that they had vessels that were honestly constructed, guns that had been tested in target practice, gunners that had become so expert by sub-caliber practice that they scarcely ever missed fire. The result is that before the Spanish could reply they were overborne by the torrent of metal which rained down on guns and men. They fought desperately, with pure animal courage, and sank their ships rather than surrender them, and the many hundreds of wounded and dead Spaniards indicate the desperation with which they fought.

But nothing can explain the miracle of the American exemption from mortality to men and injury to ships save a frank recognition that all that science and thorough preparation could do were at the service of men who realized that the most humane course for all concerned was to make the action brief, terrific, crushing. No wonder naval experts at home and abroad declare that the battle is without parallel in the history of naval warfare, when it is considered what was done and gained and at so little cost. No wonder that the President, without waiting for further action, promoted Commodore Dewey to be acting rear admiral. No wonder that Congress on Monday extended the nation's thanks and complied with the President's suggestion that Commodore Dewey be created rear admiral. Again has the world convincing proof that the American navy is ably manned and staunchly built. Beautiful have been the comments of their brother officers upon the valor and glory of the officers and crews of the Pacific squadron. Not the slightest trace of jealousy, naught but joy in the result, and entire willingness that honor should be given to those whom honor is due. As for carping critics of the navy at home and abroad, they are as dumb as the Sphinx.

The Army and its Generals

During the past week the volunteers, drawn chiefly from the ranks of the militia of the several States, have been gathered at their respective State rendezvous and forced to undergo the somewhat trying ordeal of examination by United States army surgeons before they could be accepted and mustered into service. In not a few of the States the percentage of men rejected, both officers and privates, has been so large that State officials have endeavored to induce the Federal authorities to be less rigorous in their demands. But for obvious reasons the Federal authorities have declined to relent. If for reasons that will not bear scrutiny the militia of many of our States have permitted officers and privates to come to look upon the militia organization as a social institution existing chiefly for the pleasure of the men enrolled, or if militia surgeons have permitted men to join who were incompetent to face the ordeal of actual service at home or abroad, we may count it a fortunate event that has disclosed the militia's weakness at this early day, and at a time when we are not faced by a foe more formidable than Spain. The Federal authorities are quite right in insisting that men who enter the army shall be as far as possible unlikely candidates for the hospital or pension roll. The lesson of the Civil War should be taken to heart.

It now seems probable that most of the volunteers west of the Rockies will go to the Philippines along with the few remaining regular army troops on the Pacific coast, there to co-operate with Admiral Dewey. Massachusetts has already received intimation that the first two regiments of her volunteers mustered in will soon be sent off to Chickamauga and Washington. And if Porto Rico is taken soon an army of occupation will be needed there as well as in Cuba; hence there is more likelihood than there was a fortnight ago of the volunteers going to the front at the earliest opportunity consonant with discretion.

The rush of "sports," college athletes and Western cowboys and frontiersmen to serve in the cavalry regiment which Lieut. Col. Theodore Roosevelt is to take to Cuba is one of the most interesting developments of the war. He will have about him a body of hardy, brave and exceptionally intelligent men, who, if they go into action, will be heard from.

The men nominated by the President last week to serve as major and brigadier generals of the army are all either men promoted from the ranks of the regular army or else men who served with distinction in the Civil War. For making such admirable appointments and resisting the almost overwhelming pressure of the politicians the President has given the American public another reason to admire him. Generals J. H. Wilson of Delaware and W. J. Sewell of New Jersey both attained to the rank of major general in the Civil War, General Wilson being considered one of the best leaders of cavalry the North had, and General Sewell handling a brigade with great skill in the battle of Chancellorsville. Generals Fitz Hugh Lee and Joseph Wheeler graduated from West Point, entered the Confederate service in 1861 and rose there to the rank of major general, General Wheeler, next to Stuart perhaps, being the most dashing cavalry leader the South had. Both have since served in Congress and General Lee has become a popular hero by his conduct as our consul general in Havana during the past three years. The very fact that Generals Lee and Wheeler are about to lead national troops drawn from the North and South against the forces of Spain is in itself one of the most significant facts of the war. The bloody chasm, about which so much was said from 1865 to 1875, is bridged now.

The Soldiers' Physical and Moral Health

Elsewhere we call attention to the efforts that are to be made to care for the religious welfare of the soldiers in this war. Massachusetts, ever foremost in efforts for the welfare of her children, has organized a Volunteer Aid Association, which will work along lines similar to those of the United States Sanitary Commission in 1861-65. The work to be done will be much simpler than that done then, because of the great advance made by the State and national military officials in providing those necessities for a life of warfare which preserve the moral and physical health of the men. Nevertheless there is much that private individuals can do, and all who feel inclined to contribute to the Massachusetts Association's treasury should send their subscriptions to Henry L. Higginson, 50 State Street, Boston. Offers of co-operation

and service may be addressed to Elihu B. Hayes, Commonwealth Building, Mt. Vernon Street, Boston. The association was formed by representative citizens of the commonwealth, summoned by Governor Wolcott, and has as its directors thoroughly reliable men. All persons subscribing \$1 or more will be enrolled as members.

It would be difficult to overestimate the importance of good health to the soldier and the nation which he is to serve, and we were glad to see in the address made by Samuel Hoar, Esq., at Concord, Mass., last week, in which on behalf of the people of that historic town he bade Godspeed to the volunteers, that he urged the men to attend to their health. "Be scrupulous about personal cleanliness in body and mind," was his watchword. And it will be the duty of the nation and of private citizens to see to it that the men who go to the front are provided, so far as possible, with every opportunity for preserving their physical and moral well-being. The nation probably can be depended upon to care for the men's physical welfare as far as possible, but much can be done by those who remain at home to furnish good literature, recreation and other influences that will counteract the temptations and depressing influences of camp life.

The Rise in the Value of Wheat

The phenomenal rise in the price of wheat within a year, and especially during the past month, has brought vast wealth to Western growers of wheat, modified much the political outlook throughout the valley of the Mississippi and increased the expense of living to the American consumer as well as to the European. It has given our export trade enormous expansion, caused the flow of gold to our shores at a time when the tide usually turns the other way and strengthened the condition of the national treasury much at a time when it needed to be strong. The explanation of this is simple. The rise began long before war between Spain and the United States was declared, and it would probably have reached almost its present altitude had there been no war. With European and South American wheat fields producing short crops in 1897, it was inevitable that the United States should be called upon to make good the large deficit. Coming just at the present time, the scarcity of wheat and the increase in its price is producing two results in Europe. It is causing bread riots in Spain and Italy, forcing Spain to prohibit the exportation of all breadstuffs and forcing Italy to proclaim martial law in Milan and Tuscany. It is compelling Germany and France to lessen somewhat their restrictive laws governing the importation of wheat, and it is making the masses in Great Britain alive to the fact, which many of its publicists have long recognized, that without national granaries and accumulation of breadstuffs Great Britain—the freedom of the seas denied—would, because of starvation, be practically at the mercy of her foes within two weeks after her ports were blockaded. What would happen to Europe should the United States at any time put an embargo on wheat, Europe is now in a position to estimate, and this fact alone will make Europe

averse to seeking a conflict with us now or ever.

Catholic Sympathy for Spain, and Catholic Loyalty to the United States

There is considerable sympathy for Spain among the Roman Catholic aristocracy of Great Britain and among the French-Canadian Catholics in Quebec, as well as in France and in South and Central America. The Roman Catholics of Ireland and Germany are much less pro-Spanish in their sympathy, and those in this country are loyal to the United States. Bishop McQuaid of Rochester, N. Y., responding to the toast, "Our Country," at a banquet given in honor of Archbishop Corrigan, in New York city last week, voiced the sentiment of all the eminent Catholic clergy and laity present in a speech full of intense and passionate patriotism. He scorned the idea of European intervention, or that we should govern our national policy by European ideals or wishes, and he prayed for a time when we might be so strong and militant as to dictate to Europe and the world the doctrine of perpetual peace. The archbishops and bishops of the Roman Catholic hierarchy in this country have just issued a circular letter, heartily indorsed by the apostolic delegate, Monsignor Martinelli, which will be read in every Catholic church in the country May 15, in which they will urge that "every priest in his daily mass shall pray for the restoration of peace by a glorious victory for the American flag." They will declare that "the patient calmness, the dignified forbearance and the subdued firmness of the President have been beyond all praise" and should command the admiration of every true American; that the members of the Catholic Church "are true Americans and as such are loyal to the country and the flag and obedient to the highest decrees and supreme authority of the nation; that they are taught by the church that love of country is next to love of God, a duty imposed upon all Catholics by all laws, human and divine, and that it is their duty to labor and to pray for the temporal and spiritual well-being of the soldiers who are battling for their country."

Affairs Abroad

China paid \$55,000,000 to Japan last week, the last installment of the indemnity due the victor from the vanquished in the war which gave Japan Formosa and ushered in the era of China's disintegration and partition. Japan will now proceed to evacuate Wei-Hai-Wei, and Great Britain forthwith will take possession of the port and fortress which Japan retained pending payment of the indemnity. British publicists and military and naval experts are by no means agreed that the possession of Wei-Hai-Wei will prove to be a source of strength to Great Britain unless an enormous amount of money is spent in making it impregnable. It does not begin to compare with Port Arthur, on the northern side of the Gulf of Pechili, which the Russians have obtained, as a natural fortress. The latest English blue-book giving the correspondence that passed between Great Britain and Russia during the period when Russia was insisting upon China's cession to her of Port Arthur and Talienwan reveals indisputably how completely Lord Salisbury was out-manuevered, owing chiefly to Russian

duplicity. For trickery and unmitigated prevarication the Russian correspondence is certainly not surpassed in recent diplomatic history. It would be well for our officials in Washington to remember this, and discount accordingly any professions of friendship which Russia may proffer at this time when we are making history so fast. Emperor William of Germany, in his speech at the prorogation of the German Reichstag last week, asserted that Germany is prepared to maintain strict neutrality in the contest between the United States and Spain, and protect so far as possible German commerce from molestation or injury.

Lord Salisbury, who has returned with improved health to London and taken up the reins of state again, in a remarkable speech made before the Primrose League, without openly mentioning Spain or China, referred impressively and with foreboding to the future of such countries as were dying of disease or decay, where misgovernment was constantly on the increase and where the corps of administrators was venal. He contrasted with these the living nations possessing railroads capable of concentrating at one point the whole of their military population, of assembling armies of a magnitude never dreamed of a generation ago, equipped with weapons ever increasing in efficiency for destruction. The inevitable result of the propinquity of such diverse degrees of national strength, he thought, could easily be foreseen. The living nation would gradually encroach upon the territory of the dying state, and conflict would speedily occur. Undoubtedly Great Britain would not be allowed to be at disadvantage in any rearrangement that might take place. On the other hand, she would not be jealous if desolation and sterility were removed by the aggrandizement of a rival power. This is generally interpreted as really a pro-American speech, and has intensified the hatred of the British in Spain and the Spanish colonies. The same day the Chinese minister to Great Britain made a speech in London which pleaded for the expansion of British trade in China and a closer union between the two powers. Speaking for the educated classes of China, he predicted that the only way she could survive in the competition of the world was by accepting the tutelage of Great Britain. If any considerable number of the Chinese are like-minded Russia may find that she has a more difficult task in the future at Peking than she has had during the last ten years.

The comments of the Russian press on the ever increasing sympathy between Great Britain and the United States indicate that it is not at all pleasing to the authorities at St. Petersburg. This is perfectly natural, since the only possible barrier which can be erected to stay the onset of the Slav is just such a combination of kinsmen as is now coming about in a most normal and healthful way.

NOTES

Four missionaries sent out to West Africa by the United Brethren Church of this country were massacred by the natives of Sierra Leone near Rotfunk last week. An uprising of the natives against the hut tax imposed by the British authorities caused the awful deed.

The liquor lobby has prevailed again at the State House on Beacon Hill, and the Senate

has voted to refer to the next General Court the very commendable bill which proposed to reduce the number of Boston's liquor licenses to the number per thousand permitted by law in the rest of the State.

Miss Helen Gould's gift of \$100,000 to the Federal Treasury is a splendid demonstration of her loyalty to her native land. Debarred from enlistment she has done what she could. If others were like-minded the national debt at the end of the war would be smaller and the world would have other fresh proof of our ideality.

No ill-feeling between Secretary of War Alger and General Merritt, growing out of their relations during the Civil War, should for a moment be allowed to stand in the way of General Merritt's being put in the field now where his conceded ability and standing among his fellow-soldiers indicates that he should go. If Secretary of War Alger is not a large enough man to think thus, he is by far too small a man for his present position.

In Brief

Mindful that the National Council is only about eight weeks distant, we are preparing a special number, with numerous illustrations, to be of service to all intending to be present and also to apprise the brethren of the Pacific coast concerning the delegations soon to visit them. This issue, to appear next week, will contain the replies to our question, What is the most important service which the council can render the denomination? There will be other articles from well-known Congregationalists, and we shall print a map of the section of the country where the council is to be held.

We hope, also, to be able to announce next week particulars with reference to *The Congregationalist's* council train. Already applications are being sent in for accommodations in the through sleepers. We shall be happy to receive the names of those who wish to join the official party, and in the assignment of berths and sections regard will be paid to the order in which these requests reach us.

The man behind the guns seems to be the important factor, after all.

What an opportunity for Christian Scientists—to furnish a regiment for work in Cuba, impervious to fevers and other diseases!

Anxious weeks are these for colleges like Mt. Holyoke and Berea, which are straining every nerve to comply with the terms of Dr. Pearson's conditional gifts.

They still keep Fast Day up in New Hampshire, but judging by the reports which we have seen the fasting element was a minus quantity and the day was practically Patriots Day.

If persons who have been appointed delegates to the National Council, who are certain that they cannot go, will promptly notify the secretary of the body which appointed them of their inability to attend, their places may be filled and a full attendance secured.

Now the committees on Commencement orators bustle around in search of orators. It is seldom that to the same man falls the honor of preaching the baccalaureate at two such prominent institutions as Harvard and Columbia, but Dr. Henry van Dyke has been selected for this double service.

We have heard both from Hartford and from Yale that the lecture by Prof. C. E. Garman last week, a synopsis of which is given in another column, ranks high among the best lectures of the year at these two theological seminaries. Dr. Garman's quiet but profound influence over Amherst students has for years been one of the most potent forces in the Christian life of that institution.

The village church at South Hadley largely increases its membership, temporarily, through the "wayside covenant," as shown in our church news department. It is interesting to note that among the students of Mt. Holyoke College thus receiving fellowship from a Congregational church are: twenty three Presbyterians, eleven Baptists, six Episcopalians, six Methodists. If here is not an example of broad Christian harmony, where shall it be found? O well, we are practically living in the twentieth century already!

The *London Chronicle* very justly pokes fun at the London pedagogue who has attempted to paraphrase Biblical masterpieces and phrase them in what he is pleased to call "modern idiomatic English." The famous passage in Job, beginning, "Man that is born of woman," etc., is spoiled thus:

Man that is born of woman
Is few of days, and full of trouble.
He blooms like a flower, and then is cut down;
He flees like a shadow, and is seen no more.
And dost thou glare upon such a one,
And haulest thou me to judgment before thee?

"Blow the trumpet in Zion" is changed to "blow the bugle on Sunlit Heights."

No one need despair of the power of gracious influences when even veteran editors bring forth fruits worthy of repentance. A few months ago the *Interior* described the *Advance* as "sitting there and grinning like a loon." Last week the *Interior* bore on its cover page a picture of the editor of the *Advance*, not grinning, but dignified and kindly. After this gracious act of atonement perhaps even the editor of the *Herald and Presbyterian* may look out from the cover of the *Interior*, not at all with the expression with which he has often looked into it. Who knows? In the very issue in which Dr. Gray made the *amende honorable* to Dr. Thain he announced that he was going to retire into the solitude of the woods for self-examination before the meeting of the General Assembly.

It is no rare thing for Congregational churches in America to install Englishmen as pastors, but we believe the first instance of the settlement of a native born American in a London Congregational pulpit is that of Dr. Isaac C. Meserve, for nearly a quarter of a century the pastor of Davenport Church, New Haven. At his recent recognition as pastor of the Craven Hill Church, Albert Spicer, M. P., one of the most influential laymen of our order in England, presided, and addresses were made by Rev. O. H. Sandwell, formerly of New Britain, Ct., now of Leytonstone, Eng., Rev. Andrew Mearns, secretary of the London Congregational Union, and by Dr. Joseph Parker. Their graceful expressions of courtesy and good will toward Dr. Meserve and his wife personally, and their cordial references to the growing sympathy between England and the United States, of which they saw a fresh indication in the settlement of Dr. Meserve, were significant and gratifying.

Froude, in his delightful book, *English Seamen of the Sixteenth Century*, says that the Spanish Armada met disaster as much through the rascally contractors of Spain, who built rotten ships and provided rotten food, as through the valor of the British and the violence of the winds. Recent writers show that Spain is still cursed by an army of dishonest officials. General Lee expressed his opinion on this point with characteristic directness when asked if the \$600,000 voted by Spain for the starving reconcentrados would go to benefit them or to feed the Spanish soldiers. "Neither," he replied, "it will all go to line the pockets of the officials who handle the money." Whether this solidly entrenched corruption of official life will be a prominent force in working destruction to the new Spanish armada gathered at the Cape Verde Islands remains to be seen, but that it will sadly handicap Spain in the present contest no one will question.

Thy Commandment Is Exceeding Broad

BY M. A. FROST AND J. H. CAVERNO

Many transatlantic liners come into port Saturday. With his first European cathedral, therefore, the traveler faces the church question. If he be one of those who bring their religion across the Atlantic, he has yet to decide what he will do with it. Two lines of policy are open. He may fix his eye on the points of difference in the expression of his own religion and that of those around him, in which case he may prefer to stay in his hotel and worship in his own way. Or, under these differences, he may find bed rock and feel much at home amid totally strange externals. This is likely to be the case with those people to whom the doctrine of the brotherhood of man strongly appeals.

O, sweeter than the marriage feast,
'Tis sweeter far to me,
To walk together to the kirk
With a goodly company!
To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men and babes and loving friends,
And youths and maidens gay.

Of Puritan stock, the "church habit" is strong upon us. Church bells draw us inexorably. And for some reason, out of all the Sundays of a European summer, four refuse to be forgotten. A sort of sunny content is in the very atmosphere of Venice. No one cries for what he cannot get. No more did we when on a Sunday morning we found all the English and German Protestant churches closed. We drifted into beautiful old St. Mark's, not so much with any fixed purpose of going to church there as because St. Mark's is on the way to everywhere. It's a pity to pass it by even once. But the usual drowsy hush was this morning superseded by a wide-awake bustle. The church servants were hurrying about lighting great wax tapers, and the wonderful Venetian glass chandeliers were already ablaze. A glance at the altar showed the great gold altarpiece usually only uncovered at Easter. Something was evidently going to happen. As our tongues and ears were of no use to us here, we used our eyes and waited. The church gradually filled with a chattering throng. Then down the great aisle came beards parting the crowd and the organ began to play. We could have touched the procession with our hands as it came gliding in. White-robed boys bearing tall wax tapers, the choir chanting, monastic order after monastic order, barefooted friars with brown robes and girdles of rope, priests in spotless white, then a score or more of bishops and archbishops—grand old men—in cloth of gold, stiff with wonderful embroidery, with croziers and miters blazing with jewels, Armenian and Greek pontiffs in strange Oriental garb, with swarthy attendants in robes of soft pink, blue and yellow, and last of all a vision of color so wondrous that before it all the jewels "paled their ineffectual fires"—four cardinals.

And the service? A faint breath of incense filled the place. Something was read from a marvelous book in a binding of silver set with jewels. From the far-away altar came the steady rise and fall of intoned Latin—remote, unreal. The

people chattered on. The bell sounded for the elevation of the host. Most of our neighbors bent the knee, and a few of the more devout murmured a prayer. The people chattered on.

The little Reformed church at Aeschi, high up among the Alps, is pitifully barren—whitewashed walls, wooden benches, a high pulpit and two tiny, stained glass windows, for they love color too. The people are of the old type of the New Englander—

Born the wild northern hills among,
From which his yeoman father wrung
By patient toil subsistence scant.

The men sat on one side the narrow aisle, the women on the other, and there were many children, quaint little miniatures of their fathers and mothers. Over all there was a Sunday calm. The minister spoke on the text, "By their fruits ye shall know them." And the farmer folk understood him. This was no dim echo, it was last week's work. The sermon ended, a hymn heartily sung, then the benediction. The men stood silent in their places till all the women had passed out. For a little time groups stood in the porch or wandered about the churchyard. Then they went quietly back to their mountain pastures, rugged, rocky and forbidding. "I will lift up mine eyes unto the hills from whence cometh my help."

If the great German city in which we arrived late Saturday night seemed a bit lonely, it took on quite a homelike aspect the next morning, for our morning coffee was cheered by the sight of a card announcing services at the American church. As there was also an English church in the city we indulged a half hope that the American would not prove an Episcopal church, the usual form of worship in which the English-speaking people unite. For with all our philosophy about essentials and non-essentials, we are bred-in-the-bone Congregationalists, and we were a little homesick for our own kind. But in this we were disappointed. We hesitated on the threshold, doubtful whether to go in or go on farther to a little German Reformed church. But there was such a pitiful handful of people in the room we hadn't the conscience to leave. Apparently of the twenty-five people present not more than five were to the manner born. The rest fumbled at their prayer-books and showed a nervous uncertainty when to stand up and when to sit down.

Now if Episcopalians would travel only in France, Presbyterians in the Rhine provinces and Congregationalists in Prussia, denominational lines might easily be maintained. But an American church in any foreign city is of necessity heterogeneous. It exists for the benefit of a floating population—the stranger within the gates. In dealing with such audiences can there be more than one rational policy? In a church calling itself simply "the American church" we have a right to insist on having the emphasis laid on the points which we all have in common. Suffice it to say that this minister did not regard it in that light. To him the peculiar tenets of his own denomination were the only essentials.

At Aeschi "the fellowship of kindred minds" had made of no account the difference of race and speech. But here

we went out from the sound of our mother tongue, from the midst of our own people, aliens and strangers.

The next Sunday found us in Westminster Abbey. There are places great enough to justify arrogance. If an Englishman in Westminster Abbey chooses to say,

This is indeed the house of God,
And this the gate of heaven,

the stranger is in no mood to say him nay.

In the great minster transept,
Where lights like glories fall,
And the organ rings, and the sweet choir sings,
Along the emblazoned wall.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven" ran the text, "but he that doeth the will of my Father which is in heaven." We were no longer pilgrims and strangers, but fellow-citizens of the saints and of the household of God. "Who was the preacher?" we asked at the close of service of the courteous Englishman beside us. "That, madam, was the Dean of Westminster."

The Higher Criticism

BY PROF. SAMUEL IVES CURTISS

V. WHAT ARE SOME OF ITS CONCLUSIONS

1. The Pentateuch, or Hexateuch (Pentateuch and Joshua), is made up of three main documents—the Jehovistic (Yahwistic and Elohist), the Deuteronomist and the priestly. The first designation is taken from the name of God, which is the distinguishing mark of those portions of Genesis and Exodus in which the name Jehovah, or rather Yahwe, occurs before Ex. 6: 3. The second is taken from the book of Deuteronomy, the third from the predominating subject and influence controlling the rest of Hexateuch, after subtracting the Jehovist and the Deuteronomist. Now while the first division is subdivided into two other documents, Yahwistic and Elohist, and there are said to be various editions of each writer, these refinements, though possessing more or less probability, are not essential. But the division of the Pentateuch into three documents is of the greatest importance. While there have been differences regarding the details, the general outlines of the analysis in Genesis have been much the same for at least 100 years, although different designations have been used for the documents. This analysis has been extended to the other books of the Hexateuch, and with respect to its outlines critics are in substantial agreement.

2. Each of these documents is differentiated by a clearly-marked literary style. Analogies taken from modern and Occidental authors, tending to prove that these marks are not of importance, are misleading, on account of the repetitious character of ancient literature. As we have seen, when an author, or school of authors, had invented one good expression for a given thing they did not consider it necessary to invent another for the same idea. Hence we find that the antediluvians are born and die after the same fashion [Gen. 5] and that we have substantially the same blank for every epitaph of the kings of Judah and Israel. So when we find certain catch-words characteristic of a given document, this is indicative of a particular writer or school of writers.

3. These documents are distinguished by different theological conceptions. The view of God, as presented by the Yahwist, is most human, and approaches, while it is infinitely superior, to the representation of God in classic antiquity as a superhuman man, who walks in the garden in the cool of the day [Gen. 3: 8], who comes down to inspect the tower of Babel [Gen. 11: 5] who goes to see whether the Sodomites have done according to the cry which has come up to him [Gen. 18: 21]. Any one who will study the Yahwistic document, as afforded by the critics, will find the elements of a different theology from that in the Deuteronomic or priestly documents.

4. The institutions of worship, including the time, place, festivals, sacrifices and priesthood, are clearly distinguished in the documents, and by reference to history their place may be found in the life of Israel. Neither in the history nor the prophets is there satisfactory evidence that the Priestly Code was in operation until after the exile. Only Ezekiel has close points of contact with the Priestly Code, especially with Lev. 17-26, so that some critics regarded him as the author of this code. Nor is that of Deuteronomy influential on the life of the people until the time of Josiah. No prophet before Jeremiah shows any indication of the Priestly Code, but Jeremiah, who was a contemporary of Josiah, is so saturated with Deuteronomy that Colenso maintained he was the author of it. The code, which corresponds to the history of the people before the time of Josiah, is that of the Jehovist as found in the Book of the Covenant [Ex. 20-23].

5. The succession of the codes in the order given, Jehovistic, Deuteronomic and priestly, may be regarded as fixed. This order has been the result of published investigations during the last thirty-two years, especially by Graf, Kuenen and Wellhausen. Many others have labored on the problem, but these have exerted the most commanding influence. Before their time the priestly writer was reckoned the most ancient. But the investigations of those I have named have led to the essential surrender of almost every Old Testament critic of repute, including the venerable Professor Delitzsch, who, in the presence of Albert, king of Saxony, avowed himself an adherent of the school of Graf.

6. The principle of evolution is freely conceded as finding ample illustration in these codes, as well as in the entire theological and historical development of Israel. Struggle as we may, we are borne on by the irresistible conviction that worship, as first laid down in the Jehovistic code, and as described in the history, was a very simple affair, closely connected with the usages of the Semitic peoples. It makes no difference what institution we pass under review, the results are relatively the same. Whether place of worship, sacrifices, feasts or priesthood, the results are perfectly remorseless, and in the main seem to be unanswerable. The men who deny their cogency are those who are so under the power of confession-alism that they cannot, or will not, take an unprejudiced view of the facts.

7. The next most interesting result of higher criticism is in that collection of prophecies grouped under the name of

Isaiah, by far the larger part of which are not from his own hand. The most significant thing is not in such refinements of criticism as Dean Cheyne sets before us, but in the partition of Isaiah into two volumes—the first (1-39) mostly belonging to the Assyrian and the second, (40-66) to the Babylonian period. We have in this a result which was even foreseen by the Jewish scholar, Ibn Ezra (b. 1088; d. 1167), and which now has the unanimous consent of even the most conservative German critics.

8. It is universally recognized that the titles of the Psalms, since they were added by late Jewish editors long after their composition, and not by the authors, and since important variations are found in the Septuagint and Syriac (Peshitto) versions, are not in themselves decisive regarding the authorship of the respective Psalms to which they are prefixed, and that the only way to determine the date of these Psalms is on internal evidence. This constitutes a difficult problem. Theodore of Mopsuestia assigned seventeen Psalms to the time of the Maccabees, although he considered David prophetically their author. Even Calvin assigned three to the same date (44, 74, 79). The tendency among modern critics is to assign many more to that period. While it would shed great light on these hymns of the ancient Jewish church if we knew the time of their authorship, it does not seem probable that there are enough historical indications so that there can be any great certainty as to the time when many Psalms were composed.

9. As regards date and historicity it cannot be said that there are certain results. Critics are inclined to date the component parts of the Jehovist and the final literary form of each of the other documents, including much more ancient elements, as some maintain, even in the Priests' Code: Yahwistic, 850 B. C., Elo-histic, 750 B. C., Deuteronomic, 621 B. C., Code of Ezekiel, 570 B. C., Priests' Code, 500 B. C., the completed Pentateuch, 444 B. C., excepting some later additions. These dates are hardly to be considered final. Undoubtedly the priests handed down their rules by tradition centuries before they were reduced to writing. So, too, while many critics are inclined to deny historicity to the stories of the patriarchs and to much of Joshua, we can simply say regarding this, not proven, and we certainly find in Samuel and Kings almost contemporary documents with such characters as David and Solomon. There are, indeed, other conclusions of criticism; as regarding the component parts of Zechariah; and the date of the book of Daniel, which is almost universally conceded to have been written in the time of the Maccabees, not only on critical, but also, as Sayce claims, on archaeological grounds, but the conclusions noted above are of chief importance.

Both China and Brazil have declared neutrality during the past week, China's proclamation being the first of the kind she ever issued. The Mexican Government has issued orders forbidding pro-Spanish meetings to be held. She stands ready also to prevent by force any raiding across the Texan border which her Spanish population may be tempted to enter upon.

How the Christians of Japan Feel in Regard to the Doshisha

BY REV. M. L. GORDON

It's bad weather for the Doshisha trustees these days. The wind is blowing from every point of the compass and it is blowing a gale. No sooner was it known that they had quietly expurged those parts of the Doshisha's "unchangeable foundation" which made it unchangeable, and Christianity the basis of the moral education of all its schools, than the alumni of Tokyo—mainly Christian men—protested against their course as "unlawful and immoral." From that day to this the voices of the alumni have formed an ever swelling chorus.

With Professor Motora of the Imperial University in the chair, they voted the action of the trustees "unrighteous," collected funds to send two of their number to the alumni in other cities and requested an emergency meeting of the Alumni Association. As it happened that the standing committee, which alone has power to call a meeting, were all connected with the Doshisha, and so refused to issue such a call, they were forced to content themselves with an informal gathering, and as I write there lies before me a Japanese newspaper containing a call signed by three alumni representing those residing in Tokyo, three representatives from Yokohama, three each from Osaka and Kyoto, and others from Sendai and Kobe. The action of the Christians—these not connected with the Doshisha—has been all that could be desired. The Kyoto Association led off, 150 Kyoto Christians affixing their seals to a letter of protest sent to President Yokoi. Three of the four Kumiai churches of Osaka united in a similar letter. Fifteen ministers and laymen of the Hiogo Association, regarding this action as "vitaly affecting the Doshisha and the position of Christianity in the empire," urged that it be rescinded. The Kwanto Association (including Tokyo, Yokohama and Joshu) condemned the action and petitioned the General Association, which was soon to meet, "to pronounce the action unrighteous and admonish the trustees to restore the original constitution."

The Christians of other denominations have not been willing to remain silent. The Kyoto ministers' meeting—all Japanese, of course—which includes Congregationalists, Presbyterians, Episcopalians and Baptists, united in a letter of protest. And the seven churches of Kobe and Hiogo—three Congregational and one each from the Southern Methodist, Episcopal, Presbyterian and Baptist churches—condemning the trustees "for changing the foundation upon which they had received the gifts of native and foreign friends," united in asking that the constitution be restored.

In the General Association of Kumiai churches, which has just met in Tokyo, the Doshisha problem had the chief attention throughout its sessions. There was practically no defense of the trustees although two of the delegates were trustees. Their contention was that the Kumiai churches, having no official relation, had no call to interfere in the matter, which at most might be discussed in an informal meeting.

But that was not the temper of the

association. They claimed that the Doshisha was really the child of the Kumiai churches, had grown to prosperity through the support and confidence of those churches, that this confidence had now been forfeited and the good name of the Kumiai churches and of Japanese Christianity had been sullied, and so by a very large majority they voted to make the Doshisha question a part of their regular business.

It would have done every friend of missions good to listen to the speeches which followed. The objections from parliamentary propriety, from expediency, from precedent, etc., were swept aside, and the question made to stand forth in its true light as one of Christian morality and loyalty, until finally, amid applause from delegates and spectators, they voted:

1. That the action of the trustees was lawless and unrighteous.
2. That the association admonish the trustees to restore the constitution of the Doshisha to its original form.
3. That a committee of seven be elected by ballot to follow up the matter in case the Doshisha refuse to act.

What the trustees will do is yet uncertain. As one of our best pastors said, "It is hard to say what trustees who defy the alumni, defy the Kumiai churches, defy the public opinion of the empire will not do." But I cannot but believe that sooner or later they will have to bow before the storm of disapproval which they are meeting. However that may be, it is a labor of love to record the splendid way in which our Christians have vindicated their Christian loyalty and love of righteousness.

Tokyo, April 13.

McAll Workers in Session

Not for many years has Boston been more enthused over missions in France than on Thursday and Friday, May 5, 6, when the annual convention of the American McAll Association was held in the First Baptist Church. Delegates were present from most of the fifty-seven auxiliaries, Chicago and Detroit being the farthest Western cities represented. The morning and afternoon sessions were presided over by Mrs. C. H. Parkhurst of New York, president of the association, whose words and bearing throughout the entire convention demonstrated uncommon ability as chairman of a meeting. The devotional services at the opening of the sessions were led by Mrs. Judson Smith, Mrs. Charles Green and Mrs. A. Van Wagenew, president of the Boston auxiliary, who warmly greeted the delegates on the opening morning.

The public meeting, held in the Central Church on Thursday evening, was presided over by Rev. Arthur Little, D.D. Rev. E. L. Clark, D.D., conducted the devotional service, and addresses were given by Rev. Alexander McKenzie, D.D., and Rev. George Elliott, D.D., of Philadelphia. Both speakers were enthusiastic over the work in France, and impressed upon the minds of those present the debt we owe to France. Those who had braved the storm to attend this meeting felt fully repaid. The reports of the secretaries, scattered through the two days, showed a growing interest in the mission. Mrs. Frank Kelley of Elizabeth, N. J., gave a bright address on Enthusiasm in Missions, and Rev. E. T. Tomlinson, D.D., from the same city spoke on the Spirit of Modern Missions. The Place of Prayer in Our Work was discussed, and the great need of the prayers of all American friends was emphasized. The closing half-hour was filled with testimonies to the help received from the meetings.

The Problem of the Men Again

Where Are They

BY REV. C. E. HARRINGTON, WALTHAM

This query, propounded by *The Congregationalist* of Feb. 3 and discussed afresh by Rev. F. E. Dewhurst April 28, is important enough to be put among the "burning questions" of our day. It needs to be repeated until the men themselves realize their condition. It has long been observed that women outnumber men in the proportion of about two to one in church membership and in a still larger proportion in worshipping congregations. Many have concluded that this difference is due to the superior intelligence of the sterner sex. Men have inherited the belief that women are their inferiors, and they have been proud of the distinction. They have even quoted St. Peter and St. Paul to confirm their good opinion of themselves. But it never was true that women are in the majority in Christian churches and congregations because they are in any way inferior to men. It is farther from the truth now. A new day has dawned since the apostles wrote to the churches. Women have discovered a new world. They have entered it and demonstrated their fitness to live in it. Many opportunities for advancement have been improved by them. Colleges have offered them privileges on equal terms with young men, and the offer has been accepted. Scores and hundreds have entered college and surprised all who believed them physically or mentally incapable of bearing the strain that would be put upon them. Some have even excelled their brothers where they have had a chance to compete with them. They have taken honors. Twenty-five hundred or more are now in American colleges built exclusively for women, and 3,000 more are in thirty-six colleges open to men and women alike, and the number is constantly increasing.

Women are in the church for the same reason that they are in other good places; and men are not in the church for the same reason they are not in so many other places. One of the articles referred to above cites from a canvass made by the Boston city missionary society, showing that out of three hundred and ninety-five men, forty-four work on Sunday, eighty-six are habitually drunk, twenty-eight are sick, fifty-seven are in church and one hundred and eighty are not accounted for. If investigation be carried further, it will probably be found that the percentage of men in the church will compare favorably, if indeed it does not exceed, the percentages in other places for improvement. Where are the men when first-class, instructive lectures are given? If a canvass of the same class of families were made it is doubtful whether fifty-seven men would be found attending lectures. Forty-four would be at work, possibly less than eighty-six would be drunk and one hundred and eighty would be—where? Where are the men when a Star Course entertainment is given? Just where they were when the lecture was given. Where are the men when the public library is open? Just where they were in the other cases. And they are in the same places when Chautauqua and kindred circles are being formed. How many men read the leading magazines? Fifty-seven out of three hundred and ninety-five? Scarcely. How many read instructive books? Fifty-seven out of every three hundred and ninety-five? Hardly. Where are the young men after six o'clock at night, when their sisters are doing something to improve their minds or to add to their fund of information? Eighty-six are somewhere learning to be habitual drunkards, fifty-seven, perhaps, at home improving their minds, and one hundred and eighty unaccounted for or on the streets trying to kill time, blunting their moral sensibilities with unreportable stories, poisoning themselves with tobacco, or putting their

strength into sins whose wages must be paid with compound interest after middle life.

Go back a step farther. Where are the boys in the June days when classes are graduating from our high schools? It is a fact much regretted that so many of them drop out of the student ranks between the grammar and the high school, and that others fall to complete the course having once begun. It is even more to be regretted that so many of these drop out or fail to finish the course largely because they do not like the restraint, confinement and close application which are essential to any satisfactory degree of scholarship.

The fact is that in this country men are neglecting almost everything else but business. The chase after dollars and cents is so hot that they do not notice how narrow they are becoming. The women are outrunning them in the race for general improvement. The degeneration reaches down through the ranks of the young men even to the boys. The men and boys need to be aroused. I am glad this inquiry has been started. I hope it will be continued.

Lost—the Man Element

BY REV. J. L. JENKINS, D. D., PORTLAND, ME.

In *The Congregationalist* of Feb. 3, in the same column and in this order are two articles, Where Are the Men? A Decadent Ministry. Which is cause? Which is effect? Has the absence of men created a decadent ministry, or a decadent ministry the absence of men? Will some wise man say?

At the time I was reading the two articles mentioned I received from most influential quarters two requests to co-operate in efforts to increase interest in and gifts for missions. The requests brought me into consultation with a man, a successful business man concerned in large enterprises, concerned also for missions. His judgment was that all temporary expedients will fail, that there is but one remedy for our trouble, viz., to get men interested. Why are they not? This is an obtrusive and vital question, one that can be answered only by a bold and just survey of the past with its methods and with the dominant spirit which has been ruling the churches.

Such a survey forces into recognition the fact that the man element has been subordinated, forced into inaction. The churches have been busy training young people. In the attempt various new points of interest have been created and around them has gathered attention and effort. Force has been dissected, scattered, unity sacrificed. Nansen found it wise on the Fram to have all on the ship in one cabin. Large benefit came from the association.

We gather our crews apart. Each mess has its own concerns and there is loss of interest in the one purpose for which the craft was built and sails. There is beside loss of unity, loss of proportionate training. Young minds are given over to immature minds; the old are left to grow needlessly old from lack of contact with fresh, hopeful, energetic life.

The Sabbath worship, has it not been pitched to too low a key? In the zeal to make it attractive to young people instruction has not abounded, devices for transient interest have been used, and with loss of power and dignity. Men of this generation are not less religious than men of other generations. They may be more exacting. Are the exactions reasonable? That is the question. Said a lawyer, "One thing I will not do—I will not stultify myself by going to church and listening to nonsense or talks to children." Was he right or wrong? Who need help from the sanctuary if not men—men engrossed in hard worldly cares, beset by mighty temptations, but in whom slumbers a desire to live soberly, righteously and godly? If service and sermon do not find them, do not help them, what

more natural than their absence from church? Never was there such need of reality—strong, august, overmastering reality—in religion as now. Where it is men are, must be.

There is a sign of good in that the church is beginning to seek after men. Hence brotherhoods and the like. But the need is not organization—life is already stifled by them—the need is the reintroduction into Sabbath services, and into all the activities of the church, of what is manlike. The cry of the church should be, Unto you, O men, I call. The few signs are not enough. The task upon the church is most severe. Years currents have been turned in one direction. It may take years to change them.

The Old Testament closes thus: "I will send you Elijah the prophet . . . and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." In Malachi's time there was a falling off in attendance upon public worship and other evils such as are among us. To remedy these must be a bringing together of old and young, fathers and children. John the Baptist was to turn the heart of fathers to the children. Professor Cowles says, "By a master stroke the spirit set forth the necessary work of the great forerunner. No easy task was that which called for a man Elijah-like."

We wait for the coming of one in the spirit and power of Elijah, who shall reunite the divided forces of the church, restore fathers to their place and service, and then the earth shall no more be smitten with a curse.

Help the Soldiers

BY D. L. MOODY

When war was desolating our country thirty-six years ago the Christian Commission did good work by sending men into the midst of the strife to minister to our soldiers and to distribute Bibles and Testaments. The Christian people prayed as I have never known them to pray since, and prayer led to active effort. Camps were turned into camp meetings, and the voice of praise and song was heard from end to end of the line. The Government did everything in its power to aid the movement, the generals were in favor of it, and a good religious tone was developed all through the ranks. To the present day I meet men who were converted during that war. Out of its horrors and desolation came fruit to the glory of God.

However much we may deplore the present war, it is now upon us, and I feel that the call comes to the Christian people once again to do whatever they can. Our young men are being called into service. There are times in camp when they cannot help feeling homesick, when the thought of danger sobers them and brings them face to face with the question of eternity. Shall not we who stay at home follow them with our prayers and minister to their spiritual needs in every possible way? It seems to me to be the nick of time to reach them.

A start has already been made. Secretary Alger and General Miles have been consulted and are favorable to Christian effort. The people of Harrisburg, Pa., have subscribed \$350 to send Testaments and religious books to the camp at Tampa. The students of my schools at Northfield have contributed about \$75 for the same purpose. Many different lines of ministry will suggest themselves to those who have a heart to see something done. And let us act promptly before the devil gets a foothold. I pray God that this war may redound to his glory and the salvation of multitudes of our young men.

Contributions sent to me at my home address at East Northfield, Mass., for the fund for sending religious books to the camps will be devoted strictly to this purpose.

Building is a sweet impoverishing.—*Spanish Proverb.*

Not a Popular Prelate

For the benefit of those who would keep informed of exact religious conditions in America three things should be stated concerning the jubilee just had in this city by Archbishop Corrigan. One was the absence of Cardinal Gibbons. No explanation was given out and no claim made by the jubilee managers that he would be present. A second thing was the absence from any New York daily newspaper of all editorial mention of the event. One paper pointed out the conspicuous display made of the flag, but there was no appreciative reference to the archbishop as man, as prelate or as citizen. The third thing was the absence from the list of contributors of the names of men who stand for New York city, its municipal, its political, its financial, its social, its literary, even its best religious life. Some names of representative men were given out as having attended the laymen's reception, but not all the owners of even these few names were really present. A fact stood out clearly that never stood out before, namely, that Archbishop Corrigan has no hold upon the real New York. There are high Roman Catholic prelates who, although not residents of New York, are greatly esteemed by New York. It was known that Archbishop Corrigan was not one of them, but that he was so emphatically not one of them came as a surprise to most thinking people here.

A Wheaton Breakfast

Hardly any New England school has a more devoted and enthusiastic body of graduates in New York than Wheaton Seminary at Norton, Mass. At the annual breakfast of the Wheaton Club a number of prominent gentlemen were invited to speak upon the education of girls. Among them were President Cole of the Seminary, President Hyde of Bowdoin, President Backus of the Packer Institute, Dr. Lyman Abbott, Dr. William Hayes Ward and Prof. Franklin H. Giddings of Columbia. Considerable differences of opinion in regard to the capacity of girls and the best methods of teaching showed themselves in the brief addresses, but combined in every case with a cordial recognition of the advance which has been made in opportunity before women for study and influence in the world. The importance of character building, the development of the individual character as ranking above the sciences, mathematics or literature was asserted by every one. President Cole considers that in this respect Wheaton has an advantage over the crowded colleges as its smaller number of attendants makes it possible for the faculty to think always of the education of each student in accordance with her special needs.

Union Seminary Men Not in Great Demand

Each year the members of the graduating class of Union Seminary find increased difficulty in getting calls. Before the Briggs agitation seventy-five per cent. found places by graduation day. That was the case in 1890. Last year eight in a class of thirty-two found places before the end of the calendar year. This year only four are placed at present, and Commencement is but a week off. The number of Presbyterians in the class is twenty-seven. At Auburn every member of the graduating class had received and accepted calls. At Princeton a few more than one-half have received calls. Speaking of the situation, members of the Union class say the cause of their inability to get calls is the agitation over the Briggs matter, which has been rendered acute this year by the added McGiffert matter. If anything were needed to make the situation of the Union men worse it was the overture of the Presbytery of Allegheny, announced last week, to the approaching General Assembly to take up the McGiffert case. That overture was in part prepared in this city, but is sent up from the western Pennsylvania presbytery rather than from the New York Presbytery

In and Around New York

for diplomatic reasons. Each year a number of Middle Class men leave Union to take their Senior year elsewhere. The inability of Union men to get places is not wholly due to the cloud under which the seminary rests, for classes in other seminaries have been unusually large during the last few years, while statistics show that the number of new Presbyterian congregations is not increasing as rapidly as they once did.

Places for Children to Play

At last we are waking up to the fact that our children ought to have a better place than the streets for their sports. Those forced to spend their earliest years well down town are no worse off than those whose parents live on the West and East Side, adjoining the park or near the river fronts. In both cases the children are in the hot and dirty streets. The reason is that they are members of families in which the mother is also the servant. She must work at home, and she fears to have her children go to park or river alone. The street near by is the only place where she can keep watch of them. The few attract others until certain streets become the rendezvous of scores, some good but many bad, and bent upon all sorts of wrong-doing, from the use of bad language to actual theft. It is into such company that the mother's necessity throws her child. In Philadelphia some time ago playgrounds were provided and with them honest men and women to take the places of the busy mothers in seeing that small children did not come to bodily harm, or were not wronged by juvenile scamps. Here the anxious mother can leave her small cares. One would suppose New York would have arrived to such necessities as children's playgrounds ere this, but it has not. We are by no means so rapid as a city as some people give us credit for being. Now the same man who brought the agitation to a successful end in Philadelphia is arousing the public of both our principal boroughs. Vacant ground has been selected in many quarters, and already some money is in hand to provide the swings and games required. The need is a larger one than simply insuring the small boys and girls a good time, though we might do worse than provide for such wholesome and natural want.

Bethesda's First Decade

Bethesda Church, set off not long ago from Central Church, Brooklyn, Dr. Behrends's, has just celebrated its tenth anniversary. Mr. Heralds preached a sermon full of praise to God for his goodness, and of hopefulness of success yet to be attained. The congregations now average about 1,000, and fifty additional members have been secured since the separation from the mother church. The financial showing is so good that self-support is only a matter of a short time, and there is even discussion of a new church building on the ample plot already owned by the society. Bethesda's congregation is peculiarly one of substantial people of the middle grade. They came to Bethesda from many sources. For example, it is said that twenty of them were formerly Roman Catholics, fifty Episcopalians, fifty Lutherans and 100 each, speaking roundly, Methodists, Baptists and Presbyterians. They are, however, all loyal to Bethesda.

Miss Caroline L. Ranson, a graduate of Mt. Holyoke College in 1896, has received from the Chicago University a fellowship in archaeology, the first to be granted in that department by this university, and so far as can be ascertained in the world. The second of the two prizes offered by the Massachusetts Colonial Dames for the best essay on Colonial Times has been granted to Miss Mary Percival, 1898, of Mount Holyoke. The contest was open to students of Radcliffe, Wellesley, Smith and Mount Holyoke, the first prize being taken by a post-graduate of Radcliffe.

THE HOME

The Green o' the Year

BY CLINTON SCOLLARD

O the green o' the year, the green o' the year,
When the blossom bursts on the jonquill-spear,
And the wild phlox lifts the blue of its eye
Up to the blue of the brooding sky;
When every wafture of morning brings
A sense of the fragrant heart of things!
O the world is sweet and life is dear
In this, the green o' the year!

O the green o' the year, the green o' the year,
When the lyric of earth is the song we hear,
When rapture breathes from the lowliest weed,
And the creed of joy is the common creed;
When nature thrills to the soul of the sod
With the kindling touch of the smile of God!
O the world is sweet and life is dear
In this, the green o' the year!

Wearing the Mask

He who loves nature would love human nature if he could see it as simply and unconsciously displayed as May reveals the beauty of her fresh creations in the woodland ways. Self-conscious posing was not the least of the disabilities imposed upon man for sin. Set him face to face with a camera or with a fellowman and he instinctively assumes a mask to hide his soul's nakedness. Close indeed is the friendship which enables us to speak in self-forgetful quiet, truth on the lips and the untroubled spirit looking through the eyes. Then, perhaps, a stranger's coming will break in upon the brief moment of unforced simplicity, the eyes that glowed will harden, the lips assume another curve, the words another tone, and we feel again the immeasurable distance which severs heart from heart, and grieve that thought can pass so seldom over it. He who treasures such a glimpse of man or woman has seen them at their best. He must make continual allowance for other and less truthful glimpses. He must believe that there are true and loving souls behind the other masks which he may never penetrate on earth.

It is the greatest charm of childhood, and its greatest value for the study of humanity, that the mask of later years has not yet been assumed. The child's simplicity is troublesome at times to parents, but consider what the process of educating a self-conscious and insincere child must be. If the mask were worn in the cradle, and the child feared to take the mother's love as naturally as it is given, motherhood would be intolerable. It is the simplicity of the child's faith, and the as yet unspoiled sincerity of the child's heart, which makes the possibility of the true home, just as its counterpart of childlike faith is Christ's own chosen mark of fitness for the kingdom.

Why should parents rob themselves of the refreshment of the child's sincerity by teaching it to wear the mask too soon? The day will come when in sheer self-defense we cannot speak our mind or look our mood or give our best to every comer, but what of the child at bay against the world, weighing words for flattery or concealment? What of the simpering, affected, self-conscious thing that should have looked at us out of frank and fearless eyes and spoken with lips taught self-restraint, indeed, but not hypocrisy?

To retain sincerity parents must be sincere. To keep the atmosphere of truth and quietness they must live in a simplicity and directness both of thought and speech which never need the mask. There is sin enough, there will be faults to chasten and errors to correct, but in the home there ought to be no sifting of words to rid them of their flattery, no weighing to see how far they are loaded down with falsehood. If—God help us!—we are sometimes forced to wear the mask in the hard world outside the doors, eye should speak to eye and soul to soul within. And our poor human nature can never be so lovable as in a child brought up in such a home.

Flies in the Ointment

BY LILY RICE FOXCROFT

The more precious the ointment the more odious the sight of the fly. How distressing, then, its presence in the alabaster box of our religious activities!

An entertainment is to be held in the church. The various local tradesmen are besieged for advertisements for the fly leaves of the program. None of them really care to take space; the program is not a first-class advertising medium, and the rates are extortionate. But none of them like to run the risk of offending patrons. The fly leaves are filled; the advertising has more than paid for the programs; the committee congratulate themselves on their enterprise. But the whole thing has been really a mild form of blackmail. While the church people are rejoicing over the ointment, outsiders are fleeing and sneering at the fly.

A missionary barrel is to be sent off. The prominent woman who has it in charge visits a dry goods store, whose proprietor is unfortunate enough to be one of her acquaintances. He is not a member of her church, nor even of her denomination. She has not the slightest ground for assuming any interest on his part in her missionary society. She imparts to him the plans for the barrel, and asks whether he will not allow her a discount on her purchases "for such a good cause." From no regard for the "cause," but to save himself the awkwardness of refusing a favor to a lady, he tells her that he will.

From counter to counter she goes—Henrietta cloth, linings, small wares, leggings, mittens, flannels and all the rest—and to each clerk she says, "Show me the best bargain you have; I'm buying for a missionary barrel," and as the parcels are tied up, one by one, "I am to have ten per cent. off on that; it's for a missionary barrel." And up and down the store that morning floats, not the fragrance of the ointment, but the taint of the fly.

There is to be a fair at the church. Grocers, fruit dealers, confectioners and what not are urged to contribute, quite irrespective of their church affiliations. If they attend, they see their own wares ticketed at less than the store price and themselves undersold. Costumes for *tableaux* are rented with a plea for a reduction, "because they are for our church." Extra silver and china are hired at reduced rates in response to the same demand. The weary week is over, and the society counts up the spoils. "We have

made," they say, "\$475.00." "Made!"—extorted rather. The ointment is full of flies.

A supper has been held in aid of the church charities. The lighter part of the work over, a washerwoman is called in to wash the dishes, scour the stove and scrub the floor. It makes her a job of two hours and a half, and she has come a mile in the mud to get it. She has been working for a church; perhaps a church will pay a poor woman a little more liberally than her usual patrons. Perhaps they will even hand her some round sum, a half-dollar, maybe. But no, the usual glance at the clock, the usual careful computation, the usual thirty-eight cents. She hears the ladies congratulating each other on the evening's success as they pack away their dainty china. She rolls up her wet apron and starts for home. She has never cared much for churches. She has always thought church people about like the rest. Nothing has happened tonight to make her think any differently of them. She has seen the fly in the ointment, and—King James's translators did not apologize for the word—it stinks.

Let us reflect for a moment. Is there one rule of propriety for a Christian and another for a Christian church? Is that which is undignified for an individual fitting and becoming for a church? Is it contemptible to beg and wheedle and haggle for one's self and noble to beg and wheedle and haggle for one's church? Or is the reputation of the church in the community a thousand times more precious, a thousand times more to be guarded, than that of any individual member?

A Model Kitchen Laboratory

BY KATHARINE R. FISHER

The Gothic architecture of Teachers' College, New York city, gives its new domestic science laboratory a gabled ceiling and a great pointed window. This lights, however, no mediæval apartment, but a room equipped by sense and science for modern needs. Designed for the use of cooking-classes, many of its features appeal as directly to the housewife as to the teacher of cookery. Incidentally the laboratory is a museum of appliances for the preparation of food, and the hall leading to it contains a fine collection of food products from all parts of the world.

As noticeable as the cleanliness and order prevailing is the construction which makes these conditions easy to maintain. The floor is of hard wood, the simple cabinet work of polished oak. The wall back of the porcelain sinks is of white enameled tiling. Beneath the various stoves and cookers the flooring is replaced by non-absorbent red tiles similar to that extending over the tops of the cooking-tables, which are built on three sides of a square. These latter tiles, however, are white. Corners and crannies hospitable to dirt are not to be found.

Each pupil works independently of the others. In a closet beneath her table, closed by a noiseless rolling shutter, are all the utensils she will commonly need, including many which in most cooking schools are less conveniently kept in one common cupboard. Above this closet is a drawer divided into compartments for spoons, towels and other articles, and be-

tween the closets are drawers for supplies, containing three covered bins to hold flour and sugars and a set of wide-mouthed bottles for baking powder, spices, seasonings and flavorings. Each compartment in the drawers and each closet shelf bears a type-written list of the articles belonging there, and the flat top of each glass stopper is labeled with the bottle's contents.

Upon the tables are pretty white jars to receive refuse, and at each pupil's place stands what looks like a four-legged iron table having in its center a hole with lid and lifter. With the aid of two movable Bunsen burners this forms a practical little stove, on which much of the pupil's cooking may be done. The idea and design originated with Miss Kinne, the director of the department. This row of stoves is crowned by fifteen small tea-kettles, one for each pupil, which during class hours steam and puff in as businesslike a fashion as the largest of their kind.

The chairs have folding backs, which allow them to be pushed when not in use into the spaces under the supply drawers. All the furnishings of the room show the same regard for economy of space, time and effort as does the individual equipment just described. The draining-boards may be folded back against the wall. A small hamper for soiled towels stands by the sink. Under the cupboards are drawers, not all alike, but by their varying dimensions suited to special purposes. Behind the glass doors of one of these cupboards is an array of glass jars of various sizes and shapes all plainly labeled. These contain supplies. A glance shows when replenishing is necessary, and the colors of the spices and grains showing through the glass are prettier than any decorated ware could be. House-keepers find that common Mason jars (cracked ones can be used) and jam jars from the grocery store are good substitutes for these finer metal-topped affairs.

In another cupboard is a collection of improved cooking utensils—coffee pots, German, French, Russian, Italian, aluminum saucepans, glass measuring cups and an odd chocolate cooker of the glossy brown ware called Sarreguemines; through a hole in the middle of the cover extends the handle of the wooden chocolate muddler. Two glass cases against the wall display, the one a dozen styles of egg-beaters, the other spoons and other implements in a dainty imitation of Royal Dresden, too fine for anything but chafing-dish use, we think, but reminding us that homely tools may and should be things of beauty.

No less than nine specimens of modern cooking apparatus are collected here. The French range has a long thermometer sticking out of a hole which extends through the top of the oven. This has proven much more reliable than any oven door thermometer, but its position makes it liable to be broken, and Miss Kinne is now having perfected a more expensive but more satisfactory device. The electric cooker gives an intense and perfectly steady heat. Experiments are soon to be made by the normal students to determine the relative cost of coal, gas and electricity as fuel. Two Aladdin ovens are in daily use; so are the blue-flame oil stoves, one of which, recently patented, vaporizes the oil before burning it, thus

furnishing an intense, easily regulated heat. There is a gasoline stove, too—but this article begins to sound like an inventory, and still many things of interest remain unmentioned.

It is worth while to note that while the expenditure was not limited by any lack of means, and the fittings are the best that could be obtained, there is nothing for show, nothing unsuitable for a kitchen. Nor will the teachers trained here be unable to adapt themselves to other conditions. They are constantly testing the value of moderate-priced articles, which must serve in schools where the ideal cannot be as nearly realized as it is at Teachers' College.

A School Hymn

"Thy kingdom come,"
The nation's children pray;
And may the little patriots of the home
For Christ prepare the way!

Beneath the starry folds that o'er them wave
Shall they in strength increase;
And may our youth be simple, kind and brave,
And bring the reign of peace!

Far East, far West, far South, far North,
One home of brothers are;
And may some cause to die for lead them forth
When they go out to war!

There may they nobly do and greatly dare,
And true be every son,
While over her children breathes the nation's
prayer,
"Thy will be done!"

—G. E. Woodberry, in *Harper's Round Table*.

Crooked-legs, the Goblin

BY KATHARINE PEARSON WOODS

There was once a goblin who was never happy except when he was making himself and every one around him most uncomfortable. His head was enormous, his arms were too long for his body, both eyes looked straight at the bridge of his nose all the time and his legs were so very crooked that, if he had ever been baptized, which I regret to say was not the case, he would certainly have been called Crooked-legs, and could not have been called anything else if his godfathers and godmothers had had the slightest regard for veracity.

Crooked-legs had lived for many years in the body of an old miser and had succeeded in making himself very much at home and the miser most uncomfortable; for the goblin persuaded the old man to eat almost nothing, to dress in rags and to live in a house where the rain came through when it rained, and the snow when it snowed, and the wind blew in under the doors and around the windows pretty much all the time. And all the while the miser had a chest full of gold in one corner, which Crooked-legs used to persuade him was something very fine indeed; so that the miser would go without his supper in order to add another sixpence to the pile, and you know that when people go without their suppers they are most uncomfortable.

But at last the miser went without one supper too many and died. Then Crooked-legs found himself without a home and thrown upon the tender mercies of an unfeeling world. So he went up the streets and down the streets, and round and round the corner where the toyshop

stands, for he was not a goblin to be satisfied with an ordinary house, but was trying to find just the place he wanted, where he could make the greatest number of people most uncomfortable.

He had passed the corner of the street where Little Boy lived when, ah! alas! and unfortunately, he saw a doctor's buggy standing before the door of Little Boy's house.

"Aha!" said the goblin, "I must look into this!"

So he slipped into the house and up the stairs and into Little Boy's room, and there he saw Little Boy lying in bed, with his mother and his grandmother and all his aunts ready to wait on him, and across the foot of the bed was a pair of stockings. And in the pair of stockings was a couple of holes, just the size of a slate pencil when school is in and those hateful sums in subtraction won't come right. So the goblin knew that he was in the right place, with a little boy who doesn't care how hard his mamma has to work to darn the holes in his stockings that he makes on purpose, and he slipped into Little Boy's mouth and down his throat and hooked his crooked legs round Little Boy's ribs and proceeded to make him most uncomfortable.

For now when Little Boy was told to take his medicine or to gargle his throat, or to have anything done for him that was likely to make him feel better, the goblin wouldn't let him, but he would grab him by the throat and make him scream and kick him in the sides and make him cry for cake and candy and all sorts of things that are not good for little sick boys, until at last the mamma said that indeed she must send for the fairy godmother.

But Little Boy said no, and kicked and screamed more than ever, for he knew quite well that if the fairy godmother came she would make him mind, and so his mamma said very well, then she would send for the old witch-woman.

When the witch-woman came she had on a pointed cap that touched the ceiling of the room when she stood up straight, and directly she looked at the little boy she said he was suffering from kalema-zoo-mazary, which is a very dreadful disease indeed. So she told mamma to blister the palms of his hands and the soles of his feet with mustard and to switch him all over with rose tree switches, with the thorns left on, and the mamma did so, but the kalema-zoo-mazary went on as before, and the Little Boy's behavior was worse than ever. Then the mamma said again that she would send for the fairy godmother, but the Little Boy kicked and screamed worse than ever, for he knew if the fairy godmother came she would make him mind, so his mamma said very well, she would send for the magician.

So the magician came and looked through his spectacles, and he said at once that Little Boy was suffering from a disease called rinktum-roarum-jammer-jee, which is very much worse than kalema-zoo-mazary, and he ordered his head to be shaved, and rubbed him all over with something stickier than vaseline, but the rinktum-roarum-jammer-jee went on the same as before, and Little Boy's behavior was worse than ever. And so then the mamma said, with de-

cision, that she must send for the fairy godmother, and, though Little Boy kicked and screamed, she sent, and the fairy godmother came straight away in her coach drawn by eight fiery dragons.

So the moment she looked at Little Boy, with her clear, bright eyes, she saw what was the trouble, for her eyes were brighter than X rays, and she saw through Little Boy's skin and bones, which was about all that was left of him, the enormous head and the ugly face of the goblin, holding fast with his crooked legs to Little Boy's ribs. So she said to Little Boy, "Mind!" and Little Boy minded. And she said, "Sit up straight in the bed!" and Little Boy sat up straight in the bed.

Then the fairy godmother said, "Now open your mouth, wide."

So the Little Boy opened his mouth just as wide as he could, and the fairy godmother beat him in the back with her magic wand. At which the goblin let go of the Little Boy's ribs and flew out of his mouth and out of the window, and the Little Boy began to get well from that very minute. But as for Crooked-legs, he is still looking for some other little boy or little girl who cannot be made to mind, and I hope with all my heart that he will never get into you, for he will certainly make you most uncomfortable.

May-Lure

How the heart pulls at its tether
In the magic warm spring weather!
How the blood leaps in its courses
When the deep ebullient forces
Break the bosom brown of earth!

It is worth
All a man can scrape or squander
Just to idle, just to wander
Forth from trade, away from duty,
Reveling in all the beauty
And the glamour of the May.

Who today
Cares a fig for any other
Thought save this—the earth, great mother,
Has turned kind, has banished gloom and dole;
Music, that audient outlet for the soul,
Comes in, and grief goes out, and life is whole.
—Richard Burton, in *Memorial Day*.

The Origin of Some Nursery Classics

In a recent number of *Lippincott's* Agnes Carr Sage tells of the origin and history of some famous nursery stories and rhymes. Of Bobby Shaftoe she says:

Robert Shaftoe, Esq., belonged to an old and respected family in the north of England. He dwelt at Whitworth, county of Durham, where he was known as "Bonny Bobby," and his portrait represents him as young, handsome and with yellow hair. I fear the blond youth was a gay deceiver, for who knows but it was poor little Miss Bellayse of the estate of Brancepeth who first sang—

Bobby Shaftoe's gone to sea,
With silver buckles on his knee;
When he comes back he'll marry me—
Pretty Bobby Shaftoe!

But, alas, he never did, and, if report be true, the young heiress pined away and died for love of him, while he wedded a Miss Anne Duncombe and left her a widow less than three years later.

There, too, was lank and lean Jack Sprat. It seems he was no less a personage than an archdeacon, and the jingle

anent him and his wife has been in vogue for two centuries and more. It originally ran:

Archdeacon Pratt would eat no fatt,
His wife would eat no lean;
'Twixt Archdeacon Pratt and Joan his wife,
The meat was eat up clean.

But none is to me more interesting than *The Pleasant History of Jack Horner, Containing His Witty Tricks and Pleasant Pranks*, for so is entitled a very old chap-book, carefully preserved in the Bodleian Library.

It appears, so runs the tale, that an abbot of Glastonbury, hearing that his majesty Henry VIII. had expressed much indignation at the monks daring to build a kitchen which he could not burn down, attempted to appease him. For this purpose he dispatched his steward, Jack Horner, to present the sovereign with a suitable bribe. It took the form of a big and tempting-looking pie, in which were hidden the transfer deeds of twelve manors—truly a rich and "dainty dish to set before a king." But Master Jack had an eye out for "number one," and en route he lifted the crust and slyly abstracted the deed of the manor of Wells, which, on his return, he informed the abbot had been given him by King Hal. Hence the rhyme:

Little Jack Horner
Sat in a corner [of the wagon],
Eying his Christmas pie;
He put in his thumb
And pulled out a plum [the title-deed],
Saying, "What a brave boy am I!"

Humpty Dumpty, although remembered by a riddle-rhyme the answer to which is "an egg," is said to have been a bold, bad baron who lived in the days of King John. So, too, the pathetic story of the Babes in the Wood is founded on an actual crime committed in the fifteenth century. The whole history carved upon a mantel-shelf may still be seen in an ancient house in Norfolk.

Nursery tales are, as a rule, more imaginative than nursery rhymes, and the majority had their birth and being in the folk-lore and myths of various nations during the early dawn of the ages, when half the world talked in metaphors and parables. Who does not know that Cinderella was really the Egyptian maiden Rhodope, who lived 670 years before Christ, and whose tiny sandal was borne off by an eagle as she was bathing in the river? Wise bird, that, to drop the wee shoe right into the lap of King Psammetichus, thereby so exciting the royal admiration and curiosity that he could not rest until the small-footed owner was discovered and made his queen. But the cruel stepsisters are comparatively modern improvements, who made their *début* about the time the eagle was transformed into the fairy godmother and Rhodope became the German's Aschenputtel or little cinder-wench. Tom Thumb carries us back to the romantic age of King Arthur and the Knights of the Round Table, when very small dwarfs were by no means unknown, but were kept as pets and playthings by the wealthy.

The one single contribution of note that America has made to this never-dying literature of childhood is the true story of Mary and Her Little Lamb. Perhaps it is because of its truth that it has taken such a strong hold upon the popular fancy, for some of the verses are crude enough, written as they were by young John Rollston, a boy student at the same Massachusetts school attended seventy years ago by Mary and her devoted pet. But the poem was completed long after the demise of the sheep, by Mrs. Sarah Hall, a quite celebrated author. That its admirers are legion was shown at a fair in Boston, as many will remember. A stocking knitted from the woven fleece of the famous lamb was raveled out and pieces sold with the autograph of Mary, then an aged lady, attached; and so great was the demand that \$140 was thus won for the Old South Church.

Closet and Altar

Let us lift up our heart with our hands unto God in the heavens.

Remember that you are always walking in the presence of the Lord Jesus. Say to yourself oftener: "I wish so to live that my life may gladden my Beloved, crucified for my sake on the cross. Above all, I will take for the companion and friend of my life my holy Beloved, who instills everything into my heart, making me thirst for the salvation of all, rejoicing with those who rejoice, and weeping with those who weep."—*Father John*.

The most beautiful of altars is the soul of an unhappy creature, consoled, thanking God.—*Victor Hugo*.

The day is done, its hours have run,
And thou hast taken count of all—
The scanty triumphs grace hath won,
The broken vow, the frequent fall.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

Grant us, dear Lord, from evil ways
True absolution and release,
And bless us more than in past days
With purity and inward peace.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

—*Faber*.

The God of grace and mercy gives to each that which he craves for. If we think that all is well with us, he will leave us to try whether all is well. If we find that there is something that is not well, something that must be set right in us, he will set it right.—*F. D. Maurice*.

The Christian's aim is victory, not freedom from attack.—*F. W. Robertson*.

Jesus never taught his disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to men. Not power with men but power with God is the first thing. Jesus loves to teach us how to pray.—*Andrew Murray*.

Our Heavenly Father, as thou hast enriched and filled the past with thy presence, we pray that thou wilt go with us into the time we have to live upon the earth, and into the time which we are to live forever. Make the ways of righteousness ways of pleasantness and peace. Make us increasingly alive to the sacredness of life, the wealth of its opportunities, the seriousness of its claims upon us. Impart to all earthly things their heavenly meanings; touch all earthly relationships till they glow and shine in the heavenly light, making the home as holy as the sanctuary, and our common callings the school of training for all that makes character strong, heroic and bold. Grant us the spirit of submission to the law of sacrifice under which all enduring enrichment for ourselves or profit for others can ever come, remembering as we do that the mount must be climbed for transfiguration, and the cross be lifted, and the baptism of suffering be accepted as the condition of participation with Christ in his glory. Amen.

Mothers in Council

We feel justified in giving up most of our space again this week to answers in response to an appeal for help which appeared in these columns, because it has called forth interesting theories of discipline and family government and a new emphasis on the importance of early training in obedience and self-control.

THREE REMEDIES

In reply to the problem presented by M. E. A. in *Mothers in Council* for April 14 I would venture to suggest three possible remedies:

1. An investigation of the child's state of health. A skillful physician can often discover unsuspected causes for apparent fits of ill-temper. Simple physical causes may also occur to the mother herself if she will pause to consider what the child has been doing for the twenty-four hours previous to the attack. Fatigue or hunger frequently cause bursts of ill-temper. Upon one occasion a mother cured a five-year-old boy of perversity by giving him a cookie and an apple to eat in the middle of the afternoon. She remembered that he had eaten a light meal at noon and suspected the reason for his fractiousness. Then, too, a little child may suffer from actual weariness toward the close of a day, and needs to be coaxed to climb into mother's lap for rest and a little petting. After all, prevention is vastly better than cure, and while busy mothers may smile at the numerous weighings, testings and measurings advocated by speakers and writers on "child study," it behooves every mother to be watchful of the physical conditions influencing her children. The effect of so small a thing as a pinching shoe or a tight binding may prove most disastrous to the family peace.

It helps a child to control his own temper if he appreciates that the cause of his ill-nature is external to himself. I once heard an old gentleman tell of the effect produced upon him when a child by his mother's wise attitude when he had been unreasonable and perverse. She laid her hand gently on his head and said, "I guess my little son is tired." That was all, but it brought balm to the boy's fretted spirit, and he remembered it as long as he lived.

2. Children may also be restored to good temper by tactful diversion. An unexpected frolic quickly turns a pout into a smile or a cry into a laugh. The suggestion of a new occupation at just the right moment is often effectual, or by singing or reciting poetry rising storms may be averted. One evening a particular three-year-old child was determined not to go to bed; his mother began to relate the surprising adventures of an imaginary kitten, and he was asleep in ten minutes. Another boy of six will readily yield his own preferences if enticed by the prospect of being told the latest Cuban news or the promise of hearing a chapter from some favorite book. Children require much variety and change in their lives, and naughtiness or disobedience may result from a lack of occupation or veritable boredom. For this reason it is well to encourage many interests in children—the care of plants or pets, the study of wild flowers and birds, a workroom or a gymnasium are the best of agencies in the cultivation of well-balanced and happy dispositions.

3. With tiny children impersonations of the good and bad elements in character are most helpful—after the manner of Dr. Jekyll and Mr. Hyde. One three-year-old child of my acquaintance is systematically called "Mr. Crosspatch" when not in an agreeable mood and "Mr. Jolly" when at his best. There are times when he declares himself to be "only Tom," or "nobody 'tal," and these are critical moments. He is rapidly learning self-control, however, and is already much ashamed of "Crosspatch." When recovering from the gulks he creeps shyly up to his mother and announces under his breath, "Mr. Jolly has tum

back adain, mamma." Whereupon a general rejoicing is inaugurated.

"But how about discipline?" demands an old-time mother. Yea, verily, discipline must be maintained. Obedience must be enforced—by open conflict and the subjection of the weaker party if that be inevitable, but let us not resort to war until every device of diplomacy has been exhausted. Is it not possible that we mothers may be in danger of taking our children too seriously at times? Faults that are emphasized and established by harsh or extreme measures may perhaps be conquered by stratagem. Eternal vigilance is truly the price of safety, and alas! we often "remember" or discover these wise, simple and harmless methods only when it is too late to use them.

DOROTHY STORRES.

SOLITUDE

In answer to the "perplexing question" of M. E. A. in *Mothers in Council* of April 14, allow me to give my experience under similar circumstances.

My little boy, an energetic little fellow, fond of his own way, tried throwing himself upon the floor with kicks and screams in order to get it. Now it is not of much use to attempt to argue with or coax or whip such a screeching little piece of humanity, with arms and legs flying and his whole body full of rebellion. I took him from the floor and put him into a room by himself to stay until he was good. After a while the kicks and screams ceased and I could hear him, apparently happy, amusing himself, but as soon as I opened the door the screams began again. It was a long siege and a very trying one. I went to the door many times before he was ready to be sweet and good, and then he was very lovely and docile.

Peace reigned for some time before he tried the experiment again. The new outbreak was instantly followed by the same discipline and with correspondingly good results in much less time. Occasionally afterwards the same scene would be repeated, but the instances were farther and farther apart, until finally a motion of the hand would stop him and his effort for self-control would be successful. I held no argument with him at those times about being good. When he was ready to be good he knew it and gave in, in a sweet and loving way.

This method of discipline may not suit the dear little girl mentioned, as all children are not alike. But my little one grew to be a noble, manly boy, a pleasure and comfort to his parents and friends.

H. L. H.

A PROBLEM LIKE M. E. A.'S MET

The case of little Miss A., to whom wandering spirits have somehow suggested the possibility of relieving her chagrin or disappointment by naughty demonstrations and throwing herself on the floor, brings to mind a scene in our own family when little Marilene was between two and three years old. Though blessed with a nature sunny and serene, that way of protesting at the crosses laid upon her will—that may be, for all we know, as old as Eve's sons and grandchildren—found by some occult process lodgment among her impulses, and the baby we used to call Miss Placida would actually throw herself down and beat her head upon the floor. What might have developed into a distressing habit was, however, promptly discouraged one morning before the case assumed a serious aspect.

Vague references to the deplorable ways of a certain Clementina Brown had been sometimes heard from Marilene's papa. Photographs of this Clementina, grown to young ladyhood, showed a handsome, bright face, but remembrances of her childhood dreadfulness had not faded wholly from the minds of those who had known her before she learned

to either subdue her tempers or veil them from critical eyes. The last time our Marilene pounded the carpet with her innocent baby forehead and vigorous little feet was on a Sabbath morning, when her papa, being at home, overheard her demonstrations. He came to the nursery doorway and, comprehending the situation, promptly administered a spanking, remarking as he carried the little lass about in his arms and comforted her back to smiles that he would have no Clementina Browns in his family. Marilene, now nearly four years old, has never since that day been overtaken by rebellious emotions that resulted in just that sort of outburst.

This matter of "forbible discipline," which our friend has every thoughtful mother's sympathy in wishing to avoid, seems one that each must ponder and decide according to her circumstances and her own and her children's make-up. One day's experience in a family where each child is a law unto itself, and everybody's comfort and rights disregarded in consequence, argues mightily for the timely word of authority, even if it have to be at first enforced with a little severity; and yet the mother who is frequently chastising her child as surely convinces us that such methods are, in that case at least, greatly at fault. Not to subdue the younger to the stronger will, but to conquer the child's heart to goodness, truth and right-doing is, of course, the one aim of family government, and as soon as the child's faculties for conscientious self-direction are sufficiently developed influence should certainly take the place of authority. But may there not be a period when the little brain and will are too undisciplined to afford leverage for such lifts?

A. M. T.

APPEALING TO CONSCIENCE

I have been interested in the discussion of methods of discipline in *Mothers in Council*. Of the seven children in my home, all were different, no two needing the same treatment. For a time I had the care of a little girl with an almost ungovernable temper, who, on the slightest provocation, would rush wildly through the house, screaming and howling. I found it had a good effect to catch her and hold her tightly in my arms, not saying much, but giving her to understand that if she behaved like a wild beast she would have to be confined as a beast would. After such a paroxysm was past and time given for thought I could reason with her and also pray with her.

Children have consciences, which must be appealed to, and they should be made to feel that wrong-doing is displeasing to God. A child can early be taught to ask God's forgiveness. One of my dear little boys—now for many years in the home above—after doing something which I told him was not right, went into a room by himself. On coming out he said, simply, "I thought I would tell God all about it."

MOTHER OF SEVEN.

WANTS KINDERGARTEN LITERATURE

I have just awakened to the fact that my baby is almost three years old, and it is time to begin her mental and spiritual training. I wish I knew the titles of some books which would enable me to do a little preliminary kindergartening before the age when she will be given over to another teacher. I am loath to have her school days begin, and want to put off that time as long as possible. I did not go to school myself until I was seven years old. It would not be wise, perhaps, to keep the little daughter at my knee until then, but could I not teach her myself for two or three years if I had the right books to help me? Can any of the mothers who read this department recommend some kindergarten literature simple enough for my purpose? I wish I knew, too, of some very simple little Bible stories.

L. K.

The Conversation Corner

YOU remember that in last week's Corner we left our nautical friend, Dr. Grenfell, on his mission smack hove to in a gale of wind in the North Sea, off the northwestern coast of Holland. In some way he evidently managed to "maneuver in under the Texel" and run down the Zuyder Zee to the harbor where he dated the next letter. I had some trouble in finding *Ymuiden* on the map, although *Muiden* is given, just below Amsterdam. But as that is situated on a branch of the Zuyder Zee, which runs back into the land almost across to the North Sea (with which it is now connected by canal), and which is called the *Y*, I suppose that gave the prefix, i. e., *Muiden on the Y*, or *Ymuiden*. Having learned thus much of Dutch, it is not difficult to understand that the place where he is writing is "King William's House."

KONING WILLEMSHUIS,
YMUIDEN, HOLLAND.

Dear Mr. Martin: It is Sunday night, and we, a crowd of blue-guernseyed, top-booted men, have just been singing "Our life is like a stormy sea," "Lo, here is rest" and "Rings out the harbor bell of heaven"—not with our voices only, either, as you can guess. It's well worth going to sea to learn how to enjoy a harbor. The trials and tossings of life, yes, and our failures in it too, will make heaven all the sweeter. It would have done Mr. Murphy's heart good to peep in here this evening and see three fine young Dutch fishermen hoisting the blue bunting for the first time. Never shall I forget the scene in the old Liberty Hall in Boston [Faneuil Hall, where Dr. Grenfell, you remember, attended one of Mr. Murphy's great temperance meetings.—Mr. M.], when young and old Americans, shipwrecked in strong drink, were offered again a hope of escape. A young fellow has just been telling me how he was saved last week. His vessel drifted from her anchors in harbor and was dashed against the shore breakwater. There was only one chance of rescue for him and his two comrades. They hoisted the mizen gaff, climbed the mast, crept out along the yard (or gaff, as we call it), and dropped from the end onto the top of the rugged breakwater. The papers are full of the gale of last week. One old shipmate of mine and his vessel—on which I have sailed—were lost on the cruel sands, a mile or so from his own home. "Almost saved, but lost!"

This is a large temperance house and gospel hall. The fishermen from many hundreds of Dutch vessels, and some English, crowd it all day long. Such nice fellows, and yet so old-fashioned and so queerly dressed. They looked as though they had dropped out of an old history book of three or four hundred years ago. Those from different towns dress differently, but all wear very, very baggy knickerbockers, tucked into several pairs of long stockings, often red, and then huge wooden sabots or boots, a great, thick, fuzzy blouse of blue or purple, with oddly shaped caps, generally made of fur. Their boats are almost as queer as they are, with great snub noses, so that they sail very slowly, and almost flat, so that they can go bumping onto the straight sand beaches of their country; they are called *baums*, *snips* or *luggers*. These fishermen are poor men and are poorly paid and fed, but their vessels are beautifully clean, and they are many of them splendid Christian men. They never fish on Sunday, and every night they gather in their humble little cabins to read a bit of God's Word and ask for his protection and care.

I think that the Dutch fleet that pleases me most is that of 500 queer old *baums* from the island of Urk in the Zuyder Zee. For over 200 years at least Urk has been the island home of Protestant fishermen. They wear great silver buckles on blue cloth-tipped sabots and sometimes a huge gold or silver buckle on their belts. These are ancient family heirlooms and often represent scenes from the

Bible. I saw one of the Good Samaritan and one of Balaam and his ass. And now our sails are reset and I must be off to sea again. Did the Cornerers hear of the Casabianca cot in the last *Toilers of the Deep*? W. T. O.

I have looked up the London magazine and found this under the summary of the Labrador hospital work at close of last season: "Corner Cot: patient, *Eskimo boy*; hip disease; died 1897.—*Gabriel-Pomiuk Memorial Cot*: patient, *Tommy*; disease, *spinal caries*." But looking further I find the cot was a cat, in a thrilling story by Dr. Grenfell of the rescue of a crew of a sinking smack, bravely made by two sailors from another vessel. Though in the night and the seas running "moun-



tain high," they at last succeeded, but the favorite cat of the vessel, after being taken into the rescuing boat, jumped back and went down with the ship. That was the doctor's Casabianca!

This brings us to the picture of the *General* on the upper deck of the cashier's desk, whence all but he seem to have fled, although the "captain" of the Business Department of *The Congregationalist* can be seen in his sanctum beyond. He is not only handsome but patriotic (I am speaking of the cat, although, of course, the adjectives apply as well to his owner!) for when I was in the office the other day he heartily acceded to the request to salute the flag, which he did by raising his right paw three times over his ear. Although his face looks a trifle pale, that was caused by the flash-light, and I am sure that if actual hostilities were impending he would fight fearlessly for himself and the old flag! It is good to see the face of our noble President, peace-loving but patriotic, looking down upon the scene.

Mr. Martin

Corner Scrap-Book

FOR THE OLD FOLKS

That Scrap-Book column (March 31) about the *Youth's Companion* and *Merry Museum* has called out a lot of letters—including a good one which is anonymous! Several correspondents are ready to send a volume of the *Y. C.* of "sixty-five years ago" to the New York physician for the amount offered, failing to note that the papers must be the very ones that his mother read to him from and that she arranged for binding. That gentleman writes again:

Merry's Magazine was preceded by Parley's Magazine, which grew out of it as a new series. I once knew "Peter Parley"—as a boy knows a man—and once sat on his knee and drank in his talk, in my father's parlor. Mr. Goodrich and Deacon Willis were the first in New England to recognize the need of something written especially for the children. What a revolution in this regard! That Corner page is one of the greatest interest to me.

Before I return the *Merry's Museum* (for 1844), I wish to refer to a very interesting story told in it, entitled "The Little Soldier." It is in brief this. A boy of fifteen—in Massachusetts evidently, for he heard the guns of the Lexington battle—enlisted soon after as a fifer and was sent to New York. He was wounded, went a little way, knelt under an oak tree and prayed, feeling that he must die, then became unconscious. Rallying he crawled to the road, and was at length taken to the hospital, where he remained several weeks. Though "two hundred miles from home," he attempted to walk home, attended by a friend from his own town. After weeks of travel and suffering they reached the village of Farmington, Ct., the "little soldier" so ill and weak that he could not take another step. A kind Christian family there received him into their house, kept and nursed him until the friend went home and sent back the soldier's brother on horseback for him. The good people refused all compensation, for they had done it "in His name." Many years after the "little soldier," apparently then a minister, had opportunity to send to the daughter of the family—who had herself helped care for him—a book, in which he inscribed, "I was a stranger, and ye took me in."

The name of the old man in Farmington is given—*Thomas Cowles*. I think the name is still a common one in that fine old Connecticut town, for I have a memorandum of a boy of that exact name, born in Farmington in 1809, who came to Massachusetts to school, then graduated at Yale College and was a prominent man in native town and State, dying there a few years ago. Perhaps some of our "old folks" may possess traditions which will indicate who this "little soldier" was.

Two or three days after that Scrap-Book column was printed, I happened to meet a lady where I was calling who showed me a gold watch which was given to her mother, many years ago, as a prize by *Merry's Museum* for the best sentence containing words beginning with every letter in the alphabet. The sentence referred to a former queen of Spain:

Queen Isabella, desirous of repairing the numerous monasteries within her kingdom, employed for labor so gigantic Cardinal Jimenes, a bold, zealous, unflinching, yet very judicious prelate.

PROVIDENCE, R. I.

Dear Mr. Martin: Can any one furnish the poem, which is in an old school reader, entitled *The Highlander's Return*? I recall one of the stanzas:

No arm of man's could wound him,
Though was launched its thunders in fury to kill;
Now the angel of death in the desert has found him,
Now stretched him in peace by the stream of the hill.

C. A. M.

L. H. M.

THE SUNDAY SCHOOL

LESSON FOR MAY 22

Matt. 25: 31-46

The Day of Judgment

BY REV. A. E. DUNNING, D. D.

These are the closing sentences of the most solemn teachings of our Lord on the day of his last visit to the temple. He gives us here a picture of the supreme hour in human history. Often he called it "that day," "the last day." The character and value of every action, every event, are measured by their relation to "that day." The chief question for us is, "What has this day to do with 'that day'?" We gaze on the picture that we may guide our lives, in view of the certainty that it is to be realized by every one of us. We mark:

1. The Judge. He is Jesus Christ. "For neither doth the Father judge any man, but he hath given all judgment unto the Son." If we bring together the prophets' descriptions of the Messiah, the Prince of Peace; the angels' reverence for him as the "Saviour which is Christ the Lord"; the Father's announcement of him as "my beloved Son, in whom I am well pleased"; the suggestions of the transfiguration on the mount, of the supernatural darkness of the hour of the crucifixion, of his resurrection from the dead and ascension through parted clouds; and the raptured vision of John in Rev. 1: 13-15, we can still but faintly conceive the appearance of Christ in glory as the world's Judge.

Yet he will have borne the burdens, carried the sorrows and endured the temptations of all who are gathered before him. Not one there will have been conquered by a temptation which his Judge has not met. There will not be one at his throne of judgment whom he will not already have invited to his throne of grace, to receive forgiveness of sins and fellowship with himself. The Father "gave him authority to execute judgment because he is the Son of man."

2. The division. The righteous will be recognized; so also will the wicked; and the difference between them will be world-wide. The whole human race will be included. No one need perplex himself about the difficulties of finding room for so great a company, for these figurative descriptions are only intended to impress on each one the meaning and the gravity of the great assize which he must himself attend.

The separation will be only formal. No one will be made righteous or wicked by the division at the judgment day. Each one will go to his own place. We are each, even now, turning toward the right hand or the left. Now the great decision is being made. Then it will only be declared. Now the decision may be changed. The wicked may become righteous by surrendering themselves to Christ. The righteous may become wicked by surrendering themselves to evil. Then the decision will be forever fixed, each one's place unerringly determined by his character.

The separation will be individual. No shepherd mistakes a sheep for a goat. The Judge of all the earth will never mistake the character of any human being. Each one by himself alone will take the place which by his action and habit he has chosen for all eternity.

3. The reward of the righteous. It is not to be expected that Christ would in a single sentence state all the reasons why those on his right hand are acceptable to him. In one case he declared the ground of acceptance to be open confession of himself [Luke 12: 8]; in another, keeping his commandments [John 14: 23]; in another, having the trustful spirit of a child toward him [Matt. 18: 3]. But in this judgment scene he makes the one test a practical love to men, expressing itself in acts of service to those in need. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Every one who has a spirit of unselfish love to men is so far akin to the Christ. He so

loved men that he gave his life for them; and such a love must include the habit and purpose of ministering to their whole welfare, temporal and spiritual. I doubt if any one ever did real spiritual service to men who was not prompt to relieve the hungry, the homeless, the prisoner, those in any need of help. Salvation includes all this. Christ came to help men to possess sound bodies, peaceful minds, loving dispositions, physical, mental and spiritual freedom. But no doubt many who think they know him well will be surprised at the last day to find how large a part of their ministry which has made them like him has been the small kindnesses of daily life—the giving of the cup of cold water in his name, the cheerful word to the depressed, the helping hand to the fallen, the willing companionship to the weak and tempted. These things true Christians do and do continually, extending their sympathies in practical gifts and efforts from their own doors to the ends of the earth. But none of us fully realize how closely these daily ministrations are related to Christ, and how he will point to them as honor done to him in the last day.

The reward of the righteous is entrance into close and unending fellowship with Christ. "Come," he says. It is the constant consciousness of the benediction and ownership of the Almighty God—"ye blessed of my Father." It is entrance into the possession of all the privileges of the sons of God—"inherit the kingdom." We cannot measure this felicity. But it is what the Sovereign of the universe has been devising in love for his own from the beginning of time—"prepared for you from the foundation of the world."

4. The judgment on the wicked. It is at every point in opposite parallel with the reward of the righteous. In other utterances Christ made denial of himself [Matt. 10: 33], or willful disobedience to him [Matt. 7: 23], or want of confidence in him [John 3: 18], the reason for condemnation. But in the great day he makes it a want of interest in men, expressing itself in neglect of practical attention to their needs. The absence of love to Christ is made evident by the absence of good works which such love prompts. Yet no doubt in the last day many, who have loudly avowed their faith in Christ and bitterly condemned those who differed from them, will be amazed to find that the real test of their characters is the want of love to the humblest, in intellect, possessions and influence, who needed their help.

The judgment on the wicked is separation from Christ. "Depart," he says. It is hardly possible to lay too much emphasis on this word as involving separation from all enjoyable companionship with good men. Christ's teachings concentrate attention on individual evil character more than on the righteous. There are many at the marriage feast who share its joy. One without a wedding garment is cast into outer darkness. Only one servant has his talent taken from him. Selfishness, by concentrating sorrow on itself, makes possible far severer suffering than could be inflicted on the good. It is constant consciousness of separation from God and good men brought on by ill desert. It is everlasting fellowship with the devil and his hosts.

5. The judgment eternal. It declares the

happiness of the righteous and the punishment of the wicked equally enduring. The Saviour, having brought before his disciples this wonderful picture of the judgment scene, with the Judge on his kingly throne, with all the holy angels as his retinue, with all nations ranged, according to their characters, on the right hand and on the left, with the solemn sentences, "Come, ye blessed," and "Depart, ye cursed," ringing in the air, let the curtain fall, with the one word eternal, and left it there. There we must leave it. "Shall not the Judge of all the earth do right?"

The question is, Did Jesus Christ come to proclaim a message or that there might be a message to proclaim?—Robertson Nicoll.

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THE STORY OF A FLAG

Grand View Normal Institute in Tennessee is situated on the edge of the Cumberland Plateau overlooking the broad and beautiful valley of the Tennessee. This school furnishes at the least possible expense a thorough training in primary and normal grades, fitting the young men and women of that mountain region to become efficient teachers. It was established and is maintained by the American Missionary Association. A few years ago Jewett Hall was erected in the memory of a well-known lecturer and temperance reformer in New England. This was done largely through the efforts of his son, Captain Jewett, an ex-Union soldier. This building was a dormitory for boys and also the recitation hall. It stood on the summit of a magnificent mountain bluff on the very edge of the plateau. In the evening from the valley below the lights could be seen from some thirty windows in which the students were busy with their books. In the daytime from the top of Jewett Hall floated the stars and stripes. About two years ago this building was entirely destroyed by fire. A much humbler building must be erected on account of the financial stress of the association. For the sake of economy the new building is to stand some distance from the site of the old one, where it cannot be seen from the valley. Recently I visited Grand View Institute and suggested to the students that they erect a splendid flagstaff at the very edge of the mountain. I promised them that when this should be done a flag would be sent them by Northern friends. These Highland lads were thrilled with patriotic devotion and enthusiastically accepted the proposition. Some of them were the children of ex-Confederates, but they were equally hearty with the others. Information has been received that a pole seventy-five feet high has been planted at the edge of the mountain. To secure a flag therefore was the question.

A Grand Army Post in Medina, O., was written to and the circumstances briefly related. With many rounds of applause they voted to purchase the flag and send it to these Highland lads, that it might float on the top of their flagstaff on the mountain summit. And so the patriotism of the Highlanders of the South and of this noble Grand Army Post of the North, the one representing the devotion to Old Glory in the hearts of the young Southerners, the other the devotion to the same old flag by the veterans of the North, join hands in running up the flag on this flagstaff on the top of the Cumberland Plateau beside this A. M. A. school. It is an incident of genuine interest in the development of Christian education in the South, and is another evidence of the patriotism and sterling qualities of these Highlanders, and also of the interest taken by these veterans of the North in the educational development of the Southland.

C. J. R.

THE BIBLE SOCIETY IN CENTRAL AND SOUTH AMERICA

A few weeks ago an editorial was published in *The Congregationalist* entitled, *What Have We Done for Them?* It pointed to South America as a neglected continent so far as missionary or educational work is concerned. Several letters in response to the editorial have been received, and among them one from Dr. Gilman, secretary of the American Bible Society, giving interesting particulars of the distribution of the Scriptures in that country. During the last three years this society has expended \$229,543 in Latin America, and of this amount \$144,038 went to South America. During that time 302,437 volumes of the Scriptures were circulated in the same countries, of which 196,082 volumes went to South America. Last year the society sent colporteurs to Ecuador, and in five months one man sold in Guayaquil 2,000 volumes, of which 600 were complete Bibles. Every copy was sold, the proceeds

amounting to \$1,068. The society established an agency in Cuba in 1882, which, owing to the disturbed condition of the country, was closed in 1896. With a single exception, more volumes were sent from the Bible House in New York to foreign countries last year than in any previous year. The entire number is 101,354, and seven-eighths of them went to Mexico, Central and South America. Opportunities for distributing the Scriptures among the republics of the South have much increased in recent years, and the way is open for missionaries to enter many unoccupied fields. The report of the Bible Society for 1897 gives many interesting incidents and ought to be widely read.

OUR CUBAN OPPORTUNITY, OR THE EVOLUTION OF A NATION

The clash between Spain and the United States will result in the furtherance of the gospel in Cuba, so long misgoverned and enslaved. In the wake of the battleship will go the missionary bearing the olive branch and the "pearl of great price." This is a silver lining on the black war cloud, and will gleam more brightly with the victor song.

On the sunset side of Florida is seen an inspiring spectacle—the evolution of a new nation, and the work of the missionaries among the 25,000 Cubans in Florida is a potent factor in its re-creation. Key West and Tampa have flourishing Protestant missions. In Tampa Congregationalists, Methodists, Baptists and Episcopalians sustain Cuban missions. Our Hispano-American friends are seeking a vital Biblical faith. God in his providence has given us this rare opportunity to save these refugees who have fled from a desolated island and the calamity of war and fit them in the Master's name for the duties of Cuban Christian citizenship. Official, medieval religion is doomed in Cuba. A new régime will call for a new, a Biblical, faith. Let us prepare in time to win the isles which "wait for his law."

The Immanuel Mission, a protégé of the C. H. M. S., is located in the midst of a large Cuban population at Ibor City, Tampa. Rev. and Mrs. E. P. Herrick began this work in 1892. The former now gives his time wholly to that work. A neat chapel has been built, and is used not only for purposes of worship but for the day school of 80 pupils. A large Sunday school is maintained, where one can hear the dark-eyed children chanting in the soft language of Spain the praises of the Christ. A church, organized last November, now numbers 50 members, who manifest great love for this "liberty religion," as one of them called Congregationalism. Services are regularly held in the Spanish language. Mr. Herrick recently received into the church a Cuban reconcentrado, a sweet child of eleven years.

Sewing schools, mother's meetings and missionary gatherings are held, and much zeal, enthusiasm and self-sacrifice are shown by those participating. The Cuban Immanuel Church needs continued aid—the prayers and co-operation of good people everywhere. Cuba must be redeemed as well as freed. Save the Cubans here to save the new republic yonder!

H.

THE WORLD AROUND

Christian Work in Ecuador. This country offers an inviting field as yet hardly thought of by American Christians. Consul-General De Leon, in a recent communication, urges the establishment of English schools in Ecuador. Of the total population, about 1,600,000, less than one-fifth can read and write. Mr. W. G. Fritz, a missionary in Guayaquil, says that with education the people would develop into a fine race. They have a cordial feeling toward Americans and many of them desire to learn English. If institutions of learning were established there by Christians in the United States, such as we have planted in Turkey, Egypt, Japan and India, they would be the means of developing closer relations with the people of this country, and would

encourage Ecuadorians to promote education. Inevitably the responsibilities of the United States for this and other South American countries will increase in coming years. It would be a worthy work of far-sighted Christian statesmen to give to those countries educational institutions, which they would prize and which would constantly testify to our unselfish interest in their welfare.

Illiteracy in Spain. The legacy of ignorance which Spain bequeathed to the Central and South American countries she so long has had in her possession is the same that she has always maintained at home, indifferent to the progress of surrounding nations. Less than a fourth of the women of Spain can read and write. Under such a condition it is not possible that she can take any high rank in civilization. One of the grave misfortunes of the war has been the necessity of closing the International Institute for Girls at San Sebastian, because of the hostile feeling of the people toward Americans. Rev. W. H. Gulick and the five lady teachers associated with him have removed to Biarritz, France. Mrs. Gulick has been for a year in the United States. It is to be hoped that conditions will soon permit them to return to the school.

OUR OWN WORK

Our Sunday School Society and Its President. Some time before the recent annual meeting of the Sunday School and Publishing Society, under date of Feb. 19, its president, Mr. S. B. Capen, sent to the board of directors an urgent letter of resignation. He pleaded the movement in the churches toward more frequent changes in these boards and especially the pressure upon his time and thought of other interests, whose welfare seemed in greater peril than those of this society. The directors felt, however, that it would be a calamity to them to lose Mr. Capen as their head, especially as they have been lately weakened by deaths and resignations; and they appointed a committee to plead with him in their behalf to withdraw his refusal of a re-election and to propose to relieve him of committee work so far as he might prefer. Mr. Capen, after carefully considering the matter, yielded to the judgment and the urgency of his associates and consented to accept an election if it should be the unanimous desire of the society. It is needless to say, after this, that Mr. Capen is still its president. He has been closely identified with the society since its reorganization in 1882, and its prosperity has been largely due to his indefatigable service in its behalf.

Important Meetings to Come

National Conference Charities and Correction, New York city, May 18-25.
Woman's Board of Missions, semiannual meeting, Union Church, Worcester, Mass., May 26.
American Institute of Instruction, North Conway, N. H., July 5-8.
Congregational Home Missionary Society, Cleveland, June 7-9.
International Missionary Union, Clifton Springs, N. Y., June 8-14.
World's Y. W. C. A. Conference, London, June 14-18.
Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.
World's Student Conference, Northfield, Mass., July 1-10.
World's Sunday School Convention, London, July 11-15.
Chautauqua Assembly, Chautauqua, N. Y., July 5-Aug. 27.
Y. P. S. C. E. Convention, Nashville, Tenn., July 6-11.
International Conference World's Y. M. C. A., Basle, Switzerland, July 6-10.
National Council, Portland, Ore., July 7-13.
National Educational Association, Washington, D. C., July 12.
Y. W. C. A. Conference, Northfield, Mass., July 13-22.
New England Chautauqua, Lakeview, Mass., July 18-28.
Christian Workers General Conference, Northfield, Mass., July 29-Aug. 18.

LITERATURE

BOOK REVIEWS

THE NEW TESTAMENT CHURCH

In this volume Rev. W. H. H. Marsh has supplied a careful study of the teachings of the New Testament concerning church government. The author is a loyal Baptist, and his predilections are conspicuous throughout. He nevertheless is conscientious and candid, and his work possesses large value for members of other denominations. We Congregationalists can indorse almost everything in it which bears upon its main purpose. His advocacy of immersion, for example, although a prominent feature, is subordinated to his main object, the elucidation and statement of the teachings of the New Testament in regard to church polity. Here the Baptists and ourselves are quite in accord. He lays his foundations by claiming that the theory of an Old Testament church, which has been held so largely, is a fiction, and devotes several chapters to the support of this position. He makes out a strong case. Then, taking up his particular theme, he discusses the teachings of Christ and the New Testament church, pointing out that this church is a creation of the Holy Spirit, and goes on to consider various topics bearing more or less directly upon his theory.

The distinction upon which he insists between the church and the kingdom of God is important to his purpose, and his criticism of their identification in ecclesiastical history is well taken. While they have much in common, it is true, as he urges, that there is a real distinction between them. The church is the agency upon earth for the extension of the kingdom. But the kingdom is older than the church and may survive it in the eternal future. We are glad to see that he attaches less importance to the form of the visible church than to its close and vital relation to the Holy Spirit, but this does not diminish the effect of the skill and candor with which he draws his conclusion that prelacy and Presbyterianism can claim no special rights in the statements and implications which the New Testament makes about church government. There is no trace, he holds, of any definite church organization among the original companies of Christians.

He seems to speak too strongly upon some points. But he is quite right in insisting that there is no hint of any sort of provincial organization, still less of any central authority having legislative jurisdiction over the apostolic church. Autonomy is in the New Testament and the co-operation and concerted action of autonomous churches are there, but no organized fellowship in the technical sense. Possibly his words upon another point need more qualification. He argues that, although there was no subordination of the church to any centralized ecclesiastical authority, no church might determine its creed irrespective of the others, or determine its own observances or adopt its own ethical standards. That is to say no apostolic church had the right to private judgment in these things. We hold his general position here to be sound but not sufficiently defined. The right of private judgment did exist, and must exist always in a true church in a real sense, although limited in a general way by the demands of recognized fellowship.

We indorse heartily his plea for a more compact and effective organization of churches Congregationally organized, among which the Baptists hold the largest place, as well as his claim that autonomy has proven itself quite as strong a defense against all disintegrating tendencies as the carefully organized methods of Episcopalians, Presbyterians and Methodists. His book has special value because of the plea which it makes for the perfection of the proper organization of autonomous churches. We Congregationalists have been conscious of this need for many years, as the Baptists have been, and have gone somewhat

further than they in the direction of accomplishing a practical union. The practical value of the treatise is indicated by this portion of it, as well as by many others; for example, the protest against the hasty formation of a church and the careless ordination of candidates for the ministry. The author urges that his Baptist brethren establish annual associational councils and has no fear of any serious peril to the freedom of the church or the individual growing out of them. The spirit and manner of the volume are commendable throughout and it is abundantly worthy of thorough study. Dr. Franklin Johnson of the University of Chicago has supplied a helpful introduction. [American Baptist Publication Society. \$2.00.]

RELIGIOUS

A number of papers delivered on different occasions by Dr. R. S. MacArthur have been gathered into a volume called *Current Questions for Thinking Men* [American Baptist Publication Society. \$1.50]. They discuss some general topics, like The Scholar in the World and The Characteristics of True Culture, and some denominational, such as Reasons for Being a Baptist, and Historic Baptist Principles. Others are of a more general Christian character, such as Pressing Needs of Foreign Fields, Organization of a Church, The Christian Year and The True Function of a Minister. They are scholarly and also practical and the style is readable. We do not agree with the author's distinctively denominational views, of course, but we welcome any such kindly and vigorous presentation of them. The variety of subjects and the strength of treatment displayed in the book render it certain of appreciation.

Several essays by Dr. W. M. Bryant, a majority of which have been published in one or another review, form the volume *Life, Death and Immortality* [Baker & Taylor Co. \$1.50]. The author occupies the point of view of a progressive theologian and is a profound thinker as well as largely familiar with religious and philosophical history. The book is intended chiefly for readers somewhat familiar with the more profound discussions of such themes, and its best work will be done indirectly through the influence upon the world at large of a comparatively small circle of readers, who will gather from it much which is stimulating and suggestive. Among its topics are Oriental Religions, the Natural History of Church Organizations, the Heresy of Non-progressive Orthodoxy, and Christian Ethics as Contrasted with the Ethics of Other Religions.

Interpretations of Life and Religion [A. S. Barnes & Co. \$1.50], by Dr W. W. Battersall, contains twenty sermons by a well-known preacher in the Episcopal Church which Christians of all forms of faith will read with satisfaction. They are exceptionally unhackneyed in their treatment of familiar spiritual themes, and are notable for clear, vigorous thought and for a certain individuality of expression which is never obtrusive, but always striking. They will be found really helpful to the spiritual life.

Studies in the Mind of Christ [Charles Scribner's Sons. Imported. \$2.50], by Rev. Thomas Adamson, also is a most rewarding book, and takes up such topics as Christ's Ignorance, His Supernatural Knowledge, His Divine Knowledge, The Roundedness of His Knowledge, His Self-Guidance, His Plan, His Mental Identity after the Resurrection, etc. Its reverent interpretations and discriminations are alike cautious and untrammelled by tradition. It is exceedingly interesting and equally useful, and excels in stimulating the reader to meditate for himself upon the themes suggested. It also guides his mind in helpful ways. The great subject of the relation of our Lord's humanity to his deity, as illustrated by the extent and the limitations of his knowledge, possesses perennial interest, and we have never known it to be discussed more usefully than in these pages.

New Form of Christian Education [T. Y. Crowell & Co. 35 cents] is an address to the University Hall Guild, by Mrs. Humphrey Ward. It was delivered about six years ago and reprinted later, but this is the first independent American edition. Mrs. Ward believes that we are on the eve of a new development of Christianity, and one which apparently is to introduce a new form, as well as marked changes in the proportions, of what may be called the elements of Christianity, but that the essentials, love and faith, which are the bases of all education and are impressed by the history and character of Christ, must abide. The address is profound and yet popular, and is well worth reading.

Rev. J. A. Graham, a Scotch missionary in India, has written *The Missionary Expansion of the Reformed Church* [A. & C. Black]. It is a condensed, but comprehensive, survey of the principles, history and present position of the missions of the Reformed Church. It is useful as a book of reference and interesting and valuable as a summary of the development of the mission work which is covered. It is illustrated freely.

Heroes of the Mission Field and Modern Heroes of the Mission Field [Thomas Whitaker. Each \$1.00] are two volumes by Dr. W. P. Walsh, the Bishop of Ossory. The former is a reprint in cheap form of a well-known book which discusses the history of missions, by the use of the biographical method, from apostolic missions down to the beginning of the present century. The second volume, which has reached its fourth edition, continues the work in the same manner down to the present time. It is impossible, of course, to include in two small volumes all who deserve honorable mention in connection with the history of missions, but the great pioneers and leaders to the number of twenty-four have been selected and are described with fidelity and appreciation. These volumes also are valuable additions to the great library of missions.

STORIES

Mrs. Helen Choate Prince has written another charming novel, *At the Sign of the Silver Crescent* [Houghton, Mifflin & Co. \$1.25]. The scene is in France but an American and an Englishman are prominent in the plot. It is a charming love story in which a shrewd but unsuccessful intrigue gives opportunity for the villains of the plot to illustrate their characteristics. The descriptions of scenery and incident are finely drawn and the portrayals of character are no less skillful and effective. It is sweet and wholesome in spite of its use of elements which are neither sweet nor wholesome. The style is delightful and it is quite the equal of Mrs. Prince's early novels, if not their superior.

Anna Katherine Green (Mrs. Charles Rohlf) has exhibited in *Lost Man's Lane* [G. P. Putnam's Sons. \$1.00] the same skill in constructing and unfolding an intricate plot which her former stories have illustrated. But this is not wholly pleasant reading, the depraved possibilities of human nature being brought to the front too painfully, and the detective zeal of the heroine failing, at times, to harmonize sufficiently with her unquestionable obligations as a guest. Moreover, unlettered country people are occasionally made to use the choice and easy language of which only culture gives the mastery.

Priscilla's Love Story [H. S. Stone & Co. \$1.25] is another book by Mrs. Harriet Prescott Spofford. It is short but graphic. It deals with striking though simple situations and it is a skillful study of human emotions and conduct. It is gracefully written and leaves a most favorable impression.

The seventeenth century is the period and the uplands of Baden the scene of Mr. H. T. Koener's novel, *Beleaguered* [G. P. Putnam's Sons. \$1.50]. It is a lively story of medieval warfare, when the pike and the spear had not yet wholly given way to the musket and the cannon. It presents well-drawn examples of

rugged and striking individual character. It is dramatic in a high degree, has some value as a historical picture and is very entertaining.

Señorita Montañar [Harper & Bros. \$1.25], by A. P. Crouch, is a spirited story of the adventures by sea and land, in the early part of the present century, of an Englishman serving the Chileans against the Spaniards. It is one of those tales of vivid and picturesque episodes which are so popular at present, and it is a good example of skillful story telling. The romantic element is not lacking, and the book affords evidently faithful pictures of some striking events in the career of Lord Cochrane, the famous English naval commander, who served the Chileans so ably.

The Harpers also send us *Four for a Fortune* [\$1.25], by Albert Lee, a highly improbable but none the less well-told and interesting story of successful search for hidden treasure. It is not destitute of elements which appeal to the imagination successfully, and it ought to take a good place, for example, in the list of popular traveling literature.

It is a sad and pathetic picture which Carlton Dawe has drawn in *A Bride of Japan* [H. S. Stone & Co. \$1.50], for he portrays with striking distinctness the social ostracism of an Englishman residing in Japan because of his marriage to a Japanese girl. Whether the consequences here depicted are inevitable may be a question. That many of them, at least, are highly probable the history seems to put beyond a doubt. The actors in the plot deserve pity quite as much as blame, and in a few years conditions probably will have become so different that the course pursued by the hero will lead to a different result. The story is well told, but is far from cheerful, and its influence may not be wholly good.

A Minister of the World [Doubleday & McClure Co. 50 cents], by Caroline A. Mason, one of the *Ladies' Home Journal* Library of Fiction, is a pleasant and somewhat striking story, a little unusual in more than one way, which appeared first three years ago, and which deserves to be reprinted now and then. This edition of it is conveniently small and is tastefully gotten up.

Rosin the Beau [Estes & Lauriat. 50 cents], by Laura E. Richards, is a sequel to her earlier stories *Melody* and *Marie*. It deals with the delightful old violinist, whom the readers of those stories will readily remember. Like each of them it is a charming piece of work, short but touching, and throughout bright and effective in manner.

In *The Peacemakers* [J. B. Lippincott Co. \$1.25] John Strange Winter has entered a new field. She describes a small religious sect—the hobby, as it was the suggestion, of a particular individual—and the point of the book seems to be that such individualism in religious life is likely to defeat its ends. It is a love story, is very readable and exhibits no little ability in the portrayal of personality. It is out of the common vein, and, although by no means profound, it deals effectively with certain vital elements of human nature.

One of the most striking and picturesque of recent stories, which for its realism might have come from Kipling himself, and which in its intense vividness hardly has been surpassed in many months, is *The Children of the Sea* [Dodd, Mead & Co. \$1.25], by Joseph Conrad. Its chief hero is a sailor who shirks his work, partly because of actual physical weakness and partly because of indolence and of a genuine pride in his ability to fool his officers and his shipmates. It exhibits close familiarity with sea life and sailors. It is intensely interesting as a study of character. It is not the most agreeable of books in its subject, but it is a masterpiece in respect to the treatment of that subject.

Another volume by Joseph Conrad is *Tales of Unrest* [Charles Scribner's Sons. \$1.25], in which are five South Sea stories, which exhibit in a high degree the same remarkable power of lifelike interpretation of individuality and

comprehensive and telling descriptions of scenery and events. They are striking and almost weird stories, and leave impressions probably as truthful as they are vivid in regard to the aspects of life in the eastern archipelago.

A round dozen of Joel Chandler Harris's short stories form an attractive volume, *Tales of the Home Folks in Peace and War* [Houghton, Mifflin & Co. \$1.50]. They deal with Southern people and scenes in peace or war, and the colored race is prominent throughout. They are vivacious and amusing, but do not lack tenderness and even pathos. They illustrate the best work of the author.

In *Her Twenty Heathen and Other Missionary Stories* [Pilgrim Press. 25 cents] are grouped a number of short stories by Mary E. Bamford, which reveal afresh her genuine power of preaching without seeming to preach and of arousing the reader's interest while spiritual truths are driven home. It will do practical and lasting service.

The Bride of Lammermoor [Charles Scribner's Sons. Imported. 80 cents], by Sir Walter Scott, makes another pleasant addition to the small, compact, but readable, and in every way tempting Temple Edition of the Waverley novels.

EDUCATIONAL

The thirty-seventh volume of the International Education series is *Psychological Foundation of Education* [D. Appleton & Co. \$1.50] by Dr. W. T. Harris, the editor of the series. He endeavors therein to show the origin of the higher faculties of the mind. The importance of the comprehension by the accomplished teacher of the relation of psychology to educational processes is obvious, and, although the subject is somewhat intricate and profound, Dr. Harris is so much a master of his theme that he renders it as lucid as is possible and actually imparts to it a degree of interest which many who are not specialists in that line will appreciate. Special stress is laid on the evolution of the higher faculties and upon its method. The book is well arranged for use as a text-book, if that be desired, and its successful blending of the theoretical with the practical will be appreciated.

The Story of Life in the Seas [D. Appleton & Co. 40 cents], by Prof. S. J. Hickson, belongs to the Library of Useful Stories and deals with marine life in an interesting and profitable fashion. It is illustrated.—Mr. C. W. Gleason is the compiler of an abridged and edited edition of Xenophon's *Cyropædia* [American Book Co. \$1.25], which is well adapted by abridgment and condensation to a much more general and profitable use in schools than it has enjoyed hitherto.—A new *Greek Prose Composition* [American Book Co. 90 cents] is the work of Mr. H. C. Pearson and makes wise use of graded lessons and of translating Greek at sight. It is well printed and should be serviceable.

Prof. E. P. Morris has followed the Teubner text of Goetz and Schoell in his *The Captives and Trinumus of Plautus* [Ginn & Co. \$1.35], a volume in the College series of Latin authors. Some changes have been made in the text. The book is well supplied with notes and other collateral material.—The American Book Co. also sends us a *Brief German Grammar* [75 cents], by Dr. Hjalmar Edgren and Mr. Laurence Fossler. It is simple, practical and thorough.—*Harvard University Catalogue*, published by the university, has a valuable map and all the other material now so extensive in quality which goes to make up the year-book of a large modern university. Typographically and in every other way it is a creditable piece of work.

Agnes M. Clerke, Mr. A. Fowler and Mr. J. E. Gore are the authors of a volume on *Astronomy* [D. Appleton & Co. \$2.00] in the Concise Knowledge Library. The object of the book is to put in simple and clear form as much of astronomical knowledge as ordinary people desire and are competent to master. Section 1, which is historical, and Section 3,

on the Solar System, are by Miss Clerke. Section 2, on Geometrical Astronomy and Its Instruments, is by Mr. Fowler. Section 4, on the Sidereal Heavens, is by Mr. Gore. The volume is adapted to serve as a text-book or as a work of reference. Portions of it would be interesting merely to be read by people who have an interest in its subject. It is illustrated freely.—The American Book Co. sends us a *New Astronomy for Beginners* [\$1.30], by Prof. D. P. Todd. It is a masterly piece of work, admirably adapted to its purpose and lavishly illustrated.

A sixth grade reader is out in the Stepping Stones to Literature series [Silver, Burdett & Co. 60 cents], which Miss S. L. Arnold and Mr. C. B. Gilbert are preparing for school use. Like other volumes in the series, it is excellently gotten up.—Messrs. Ginn & Co. send us two additional volumes, *The Story-Teller's Art* [35 cents], by Charity Dye, a guide to the elementary study of fiction, a capably outlined and well-developed little treatise, full of serviceable suggestions; and Macaulay's *Essay on Addison* [40 cents], edited, with notes, by Dr. H. A. Smith, one of the standard English Classic series.

Mr. A. G. Compton undertakes in his book, *Some Common Errors of Speech* [G. P. Putnam's Sons. 75 cents], to offer suggestions and corrections. The book is practical and pithy and will prove helpful to the students of the English language.—A *Laboratory Manual of Practical Botany* [American Book Co. 96 cents], by C. H. Clark, aims to lay foundations and prepare for more advanced work and is well adapted to its purpose. It is illustrated freely.

MISCELLANEOUS

Dr. Josiah Strong is the author of *The Twentieth Century City* [Baker & Taylor Co. 50 cents]. Its purpose is to analyze modern civilization, pointing out special perils and their remedies. It appeared in part in a series of articles in the *Christian Advocate*. It emphasizes the materialism of our time and claims that the tendency of population into cities is less likely to be checked than to increase, so that the evils of city life must continue disturbing problems well into the coming century. Its picture of dangers inherent in the situation is vivid and gloomy, yet the author is not pessimistic but holds that the present is a better time than any period in the past, and that the application of an enlightened public opinion and a quickened conscience to legislation will save the nation. The reader need not indorse every detail of Dr. Strong's argument in order to be profoundly impressed by its general pertinence and force, and his remedy unquestionably is the true one. The book is written with the ability of the scholar and the man of affairs well combined and ought to be widely read.

Social Pictorial Satire [Harper & Bros. \$1.50], by the late George du Maurier, contains papers recently printed in *Harper's Magazine*, if our impressions are correct, in which Mr. Du Maurier describes John Leech, Charles Keene and their artistic and other characteristics, and also, at the suggestion of others, his own artistic life. It is charming in its chatty and genial style, and its representations of Keene and Leech are as sympathetic and delightful as possible. It is illustrated freely with reproductions of work by the three artists. Du Maurier knew Leech and Keene not only personally but intimately, and is abundantly qualified to describe them, and his own work is dealt with in good taste.

The Story of Perugia [Macmillan Co. \$1.50], by Margaret Symonds and Lina Duff Gordon, is apparently a volume in a series about mediæval towns. It is a skillful and successful presentation of the essential facts in the history of Perugia, and is so written and arranged that it is adapted to serve excellently as a supplement to the ordinary guide-book. It is illustrated well.—*Tennyson's Debt to Environment* [Roberts Bros. 50 cents], by Prof. W. G. Ward, presents a study of Tenny-

son's England as an introduction to his poems. It is short but many-sided and suggestive.

Just at present Mrs. Katharine Prescott Wormeley's little book, *The Cruel Side of War* (Roberts Bros. \$1.25), which deals with the experience of the Army of the Potomac, is timely. It is a reprint of a work issued ten years ago under the title *The Other Side of War*. It contains letters from the headquarters of the United States Sanitary Commission, and the prevailing personal element adds to its great interest. The diversified, and often sad, experiences depicted are about to be repeated, although we trust not on so large a scale, in the history of our army, and those who would light-heartedly enter into war, as if its course and its certain success could be guaranteed, will do well to refresh their memories or add to their knowledge of the seamy side of such conflicts by reading these pages.

A Citizens' Committee in Cambridge, Mass., has published a valuable jubilee volume entitled *Ten No-License Years in Cambridge*. It describes a celebration about a year ago of the fact that Cambridge had then completed a period of ten years during which no open saloon had existed within the city limits. The fact deserved commemoration, and the commemoration was worthy of the occasion. Although the proximity of the city of Boston undoubtedly has contributed largely to promote the success of the anti-saloon movement in Cambridge, the zeal, wisdom and unanimity of the no license advocates in Cambridge deserves warmest recognition. The history of the celebration which this volume contains, and the light thrown by its pages upon the methods by which success has been attained, will prove of great advantage to other communities.

The Century Co. has issued an exquisite hand-press proof of Timothy Cole's wood engraving from Romney's picture, *The Parson's Daughter*. It is a superior reproduction of a charming artistic success, and we should think many would be glad to frame it for the adornment of their homes.—Prof. F. G. Peabody's address, in memory of the late General Armstrong on the thirtieth of last January, is out in a tasteful little volume called *Founder's Day at Hampton* (Houghton, Mifflin & Co. 50 cents), and is a thoughtful and discriminating utterance. It is accompanied by a fine portrait of General Armstrong and another of his resting place.

The Art Journal for April continues its interesting series on the Decorations of London Clubs, by A. L. Baldry, with illustrations by George Thomson. The Art Club is the organization specially selected this month. There is a second paper by Charles Yriarte on the Camerino of Isabel d'Este, Marquise de Maintenon, dealing with works in the South Kensington Museum. Peter de Windt, the Scotch-Dutch artist, and his works is the subject of an illustrated sketch by James Orrock. What the Clergy and Artist Association is Doing for English Church Art of Today, by Frederick Miller, is perhaps the most significant article in the number. A reform evidently is beginning in the decoration of ecclesiastical structures, and the association is actively engaged in promoting it. There is a paper about the scenery used in Mr. Beerbohm Tree's representation of Julius Caesar and Mr. George Alexander's of *Much Ado About Nothing*, calling attention to the great artistic success attained in each case. Mr. E. F. Strange's article on Monumental Brasses is worth the careful heed of all interested in that subject, and there are two or three other papers of value. The department of Passing Events might be enlarged wisely. What there is of it is excellent. The illustrative work throughout the number is superior, and there is a daintiness and delicacy about the whole magazine which is most charming.—*Good Housekeeping* deals with the practical rather than the artistic, but is equally well adapted to promote its object. Its diversity is a nota-

ble feature and those who have to do with providing for the table will find it useful.

NOTES

—Mr. G. W. Cable is in England and is to give readings there.

—Mr. A. C. Benson is preparing a biography of his father, the late Archbishop of Canterbury.

—The *New York Ledger*, that widely known purveyor of serial stories, has added to its weekly issues large full-page pictures of persons and events of current interest.

—Somehow theosophy, in spite of the loud claims of its growing hold upon the world, does not have a very strong hold upon its devotees, when paying for it has to be considered. *The Theosophical Magazine* of New York has just gone into a receiver's hands, with assets of \$13,000 and liabilities of \$55,000.

—The Government censorship over the reports of newspaper correspondents from the seat of war is not only wise but necessary. It need not interfere with the true liberty of the press or seriously hamper a conscientious correspondent, while it will curb the rashness of the sensational writer who is one of the nuisances of our age.

—Journalistic and magazine competition in England has reached an intensity hitherto unknown there. So many new publications have been started that the older ones find their profits greatly curtailed. Many of them doubtless will survive, but a considerable number of the present competitors for public favor will have to collapse before long.

BOOKS OF THE WEEK

Lee & Shepard. Boston.
SHATTUCK'S ADVANCED RULES OF PARLIAMENTARY LAW. By Harriette R. Shattuck. pp. 136. 50 cents.

Lamson, Wolfe & Co. Boston.
THE HISTORY OF THE LOWELL INSTITUTE. By Harriette Knight Smith. pp. 125. \$1.00.

Ginn & Co. Boston.
THE ETHICS OF HOBBS. By E. Hershey Sneath, Ph. D. pp. 377. \$1.35.

F. H. Revell Co. New York.
AUTOBIOGRAPHY OF CHARLES H. SPURGEON. Compiled by His Wife and His Private Secretary. Vol. I. pp. 273.

IS MY BIBLE TRUE? By Rev. Chas. Leach, D.D. pp. 119. 50 cents.

THE HIDDEN YEARS AT NAZARETH. By Rev. G. Campbell Morgan. pp. 48. 25 cents.

THE TRUE VINE. By Andrew Murray. pp. 159. 50 cents.

THIRTY STUDIES IN THE REVELATION OF JESUS CHRIST TO JOHN. By Prof. W. W. White. pp. 43. 50 cents.

THE PREPARATION FOR CHRISTIANITY IN THE ANCIENT WORLD. By R. M. Wenley. Sc. D., D. Phil. pp. 194. 75 cents.

Charles Scribner's Sons. New York.
THE ORDEAL OF RICHARD FEVEREL. By George Meredith. pp. 455. \$1.50.

DIANA OF THE CROSSWAYS. By George Meredith. pp. 415. \$1.50.

ARS ET VITA AND OTHER STORIES. By T. R. Sullivan. pp. 302. \$1.25.

THE CROOK OF THE BOUGH. By Mene Muriel Dowie. pp. 305. \$1.25.

Harper & Bros. New York.
A BOY I KNEW AND FOUR DOGS. By Laurence Hutton. pp. 87. \$1.25.

THE GODS OF OUR FATHERS. By Herman I. Stern. pp. 269. \$1.50.

FARTHEST NORTH. By Fridtjof Nansen. pp. 679. \$3.00.

Macmillan Co. New York.
THE DEVELOPMENT OF THE CHILD. By Nathan Oppenheim. pp. 296. \$1.25.

SOCIAL EVOLUTION. By Benjamin Kidd. pp. 404. \$1.50.

D. Appleton & Co. New York.
THE STANDARD BEARER. By S. R. Crockett. pp. 359.

STUDIES OF GOOD AND EVIL. By Josiah Royce. pp. 384. \$1.50.

American Book Co. New York.
MINNA VON BARNHELM. By G. E. Lessing. Edited by M. B. Lambert. pp. 159. 50 cents.

Lutheran Pub. Soc. Philadelphia.
HER PLACE ASSIGNED. By W. E. Schuette. pp. 418. \$1.50.

THE SECRET OF THE CANON. By Rev. Adam Stump. pp. 347. \$1.25.

Am. Baptist Pub. Soc. Philadelphia.
IDEAS FROM NATURE. By William Elder, Sc. D. pp. 202. 75 cents.

Dodge Book and Stationery Co. San Francisco.
BORROWINGS. pp. 83. 75 cents.

PAPER COVERS

Houghton, Mifflin & Co. Boston.
BABY BELL, THE LITTLE VIOLINIST AND OTHER VERSE AND PROSE. By T. B. Aldrich. pp. 87. 15 cents.

Bible Institute Colportage Association. Chicago.
THE CREW OF THE DOLPHIN. By Hesba Stretton. pp. 122. 15 cents.

MAGAZINES

May. SCRIBNER'S.—MCCLOURE'S.—CATHOLIC WORLD.—CENTURY.—APPLETON'S POPULAR SCIENCE.—BOOKMAN.—TREASURY.—NEW ENGLAND.—AMERICAN MONTHLY.—REVIEW OF REVIEWS.—BOOK NEWS.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 22-28. Christ Our Model. Matt. 10: 24, 25; John 13: 12-15.

In George Eliot's story, *The Mill on the Floss*, is brought out finely the influence which Thomas à Kempis's Imitation of Christ had upon Maggie. This strange, willful girl, a problem to herself and a sorrow to her friends, chanced upon the old volume and became at once fascinated with the central thought. How it smoothed out the tangles for her, quieted and inspired her and marked the beginning of a new epoch in her life! There is another book in the hands of thousands of persons today, influencing powerfully many of them towards a closer imitation of Christ. This modern volume, *In His Steps*, by Rev. Charles M. Sheldon, is in its literary form quite unlike the mediæval classic, but it aims at the same results, and the fact that so many persons are ready and even eager to consider its practical teachings shows that Christ is still the model for humanity and that people who really want to follow him welcome every fresh interpretation of his example and application of it to their lives.

It is indeed a memorable moment in any life when one sees that Jesus is capable of being imitated and resolves to undertake the great task. Different people arrive at this point in different ways. Sometimes a man's first approach to Christ is through the pathway of imitation. But as he treads "In his steps" he becomes aware of the need of divine help in order to reach the shining heights far ahead of him. Then he accepts Christ as helper and Saviour, as well as example. Another man learns first of Jesus as his Redeemer, but soon he wakes to the fact that he has been saved, not to go to heaven by and by, but to reproduce the life of Jesus here and now.

One meets with little success who undertakes to imitate the mere externals of Jesus' life. A great many sincere disciples have made this mistake, thinking, for instance, that if they washed each other's feet literally, or wore the garb of rabbis and monks, they were imitating him. But the world by this time has learned that he is not a Christian who is one outwardly, but he is one who represents the spirit and the character of Christ. And it is remarkable that whereas our scanty knowledge of the details of Christ's behavior would make it difficult for us to follow him literally even if we wanted to, we are left in no doubt as to the actual imitating of him in our daily life. He originated so distinct a type of character that when we call an act or a feeling or a motive Christian or un-Christian we know, and the most ignorant man on the street also knows, what is meant by the term.

The possibility of becoming like Christ gives zest and worth to daily living. Our notion of what is Christian always goes in advance of our practice. As respects all the practical questions continually arising—our amusements and recreations, what proportion of our time and money we shall give to God, how we shall carry ourselves in human relations—we seldom realize the Christian ideal even though we clearly see it. This is about the only field in life in which the competition is not severe and wearying. We can always get the better of our brother by being more like Christ than he.

Parallel verses: Ex. 23: 40; Matt. 5: 48; 7: 21; Phil. 3: 8; 2 Cor. 3: 19; 1 Tim. 1: 16; Heb. 6: 1; 8: 5.

At the Social Settlements

IN AMERICAN CITIES

The Hartley House, 413 West 46th Street, New York city, is a somewhat unique settlement in that it was established by one of the veteran philanthropic societies of the city—the New York Association for Improving the Condition of the Poor—which recognized that a time had come to try newer forms of approach to and relief for the multitude. It occupies three houses in the center of an assembly district in which there are 9,000 people out of employment and 14,494 persons below the age of twenty one, only 4,217 of whom are attending school. The primary objects of the settlement were the creation and maintenance of a school of "homekeeping," where the girls could be taught thrift, domestic economy and the virtues of cleanliness and taste, and the establishment of workrooms for unskilled working women. It has a staff of four residents, one of them a trained nurse. Students of sociology at Barnard College serve the house as friendly visitors and collectors of the Provident Fund. The City History Club of New York also has classes at the house. In connection with the cooking classes studies with reference to the "food budgets" of the poor are being carried on under the direction of Prof. W. O. Atwater of the United States Department of Agriculture.

The mission of Plymouth Church, Minneapolis, originally begun as the conventional "mission" usually is, has slowly taken on such lines of development as to warrant it now being called the Bethel Settlement. Miss Katherine Plant, a cultivated Christian woman, now resides at the mission.

One of the most successful settlements in New York city is that established a few years ago by two nurses, graduates of New York hospitals, and it still is chiefly controlled by graduates of first-class training institutions. Beginning its work with the nursing of the impecunious sick, the work has grown so that now the Nurses' Settlement carries on many forms of helpful philanthropy at three separate centers in the city. The work is sustained largely through the liberality of a prominent Wall Street banker.

J. P. Gavit, in *The Commons*, differentiates "the mission" and "the settlement" thus: "A mission" comes from the outside to a neighborhood or a community which it regards as "degraded." "A settlement starts with the assumption that in any community or neighborhood there is resident always enough essential goodness, enough aspiration, enough high impulse to save and uplift that community if only it can be made self-conscious and given means and occasion to express itself."

The Christodora Settlement, in New York city, is receiving the sympathy and constant moral and financial support of the students of Mt. Holyoke College. Several of the Senior Class spent the spring vacation at the home of the settlement, co-operating in the good work at the same time that they were getting visible evidence of the gravity of social problems which they had heard discussed in the lecture-room. Mrs. Margaret E. Sangster, who is intensely interested in the settlement, recently visited Mt. Holyoke and pleaded for its hearty support. A number of the students are canvassing for subscriptions for a paper edited by the Sangster Club of the settlement, which will bring the students into closer touch with these lives so unlike their own. As we have already stated, the settlement is a distinctly religious one.

ACROSS THE ATLANTIC

Percy Alden of Mansfield House, London, well known in this country, has broken down in health and sailed for India, whence he will go to Australia, New Zealand and Japan.

The last report of the Browning Hall Settlement, London, indicates that it is having a

difficult time to meet its expenses, and that Congregationalists of London are not giving it that measure of support which it had been expected they would, in view of Rev. F. Herbert Stead's past relations with the Independent churches. Mr. Stead, in reply to a recent critic, who reported that he found no "spiritual work" at Browning Hall, replied thus:

During our three years' work in Walworth we have seen too often the miracle of surrendered will and changed life to doubt what Presence is working with us. Characters have been transformed, homes have been remade; men and women previously indifferent to religion have come out as declared followers of Jesus Christ. To such effects only one cause is adequate. Awed and humbled by the changes we have witnessed, we can attribute them alone to the power of God working through the gospel of the Christ. The manifold developments of settlement work which have been used to these high ends you may call "social" or "secular"; you may prove that ours are very "earthen vessels"; the disparagement will only make more clear "the exceeding greatness of the Power" which is "not from ourselves." Yet to our faith there is no phase of our work, from the lightest form of recreation to the holiest experiences of the Lord's Supper, which is not included in the kingdom of God and fitted to set it forth.

John Morley, addressing a meeting in London held to promote the welfare of the social settlement which Mrs. Humphrey Ward founded, said, recently, that if London were properly supplied with such institutions it would have at least one to every 20,000 of the population. He said that he was especially attracted to social settlement work by the

free play that they furnished for the spontaneous exercise of special gifts or faculties that a man or woman might have. The besetting danger of the churches was formalism; the besetting danger of the state or of corporate action was officialism or mechanism. Modern ideals rest upon materialism and soulless secularism. From all this unhappy brood of *isms* settlements of that kind are wholly free. . . . There was nothing about the settlements of what used to haunt social reformers of 1848 or thereabouts. Then the free spirit of the individual was to be stifled and suffocated. There was nothing of the spirit which Carlyle, he was sorry to say, eulogized in the establishment of the Jesuits in Paraguay, where they drove and drilled men into good conduct. There was no spirit of that kind, nor was the settlement monastic, for those who promoted and worked in it threw themselves into the full mid-stream of daily and actual human interest in this particularly active, energetic and cheerful age.

The Speaker, taking these remarks of Mr. Morley's as a text, confessed that, although it went against its prejudices to confess it, it felt compelled to assert that social settlements "succeed the better the more nearly they approach the methods of the friars." It believes that the theory of the settlement, which welcomes agnostics, Jews, Christians, Protestants and Roman Catholics, and refrains from proselytizing and sermonizing, is thoroughly wholesome and good, but it frankly asserts that

experience is already teaching that such settlements cannot compete in influence with those which follow more nearly the example of the monks. The truth is, that to make a settlement of this kind homogeneous, to give it that power and enthusiasm which alone can touch the heart and win the homage of the people, it must have a definite force behind it, it must make a definite appeal. Religion, especially when garbed in the dress of the ascetic and helped by emotional display, supplies the power it wants. Personal influence of a commanding kind may for a time supply it too. But without some such force behind them even the best of social enthusiasms are apt to lose their hold upon the people's mind.

In and Around Boston

Children Learning to Love Missions

Berkeley Temple never looked more attractive than last Saturday afternoon, when, decorated with large and small flags and banners, its platform arranged to suggest the interior of a Chinese house, it was filled with about a thousand bright-faced children assembled to participate in the annual May festival under the auspices of the Woman's Board. Dr. E. E. Strong presided, and children from various city and suburban churches, dressed in Chinese costume, gave interesting descriptions of the sights of a Chinese city, the method and difficulty of acquiring the Chinese tongue and of the life in the girls' school at Foochow. The children heartily enjoyed their share in the exercises. One little fellow, who told with all the gravity of an Oriental the story of Wun Wang, whose Chinese physician pierced his flesh with hot needles as a remedy for a broken leg, will always retain an interest in medical missions, and the young people who presented a scene in a Chinese home will not soon lose their perception of the need and the results of the work of our women missionaries.

Toward the close of the afternoon children present from the different mission bands, Junior C. E. Societies and Sunday schools filed across the stage, each handing to Dr. Strong a slip of paper giving the amount pledged by his society for the coming year. These sums are to be applied for the benefit of a much needed new building for the girls' school at Foochow, and aggregated \$395. The officials of the Woman's Board show much tact and foresight in thus enlisting the interest of the future supporters of our benevolent societies, and the ready response and enthusiasm of the children must be a source of encouragement to all who have the cause of missions at heart.

Church Federation Again

The adoption of an amendment providing for the operation of federative measures was the chief outcome of the Evangelical Alliance meeting Monday. The special committee of six, previously appointed, reported a constitution, which was unanimously adopted. It involves the incorporation of lay delegates, a federation of religious organizations engaged in city mission work, the appointment of an interdenominational executive committee and an executive secretary, and the establishment of headquarters.

Before the report was adopted addresses were heard from Rev. E. E. Abercrombie and Rev. E. D. Burr. Mr. Abercrombie emphasized the fact of the loss of territorial divisions in city parishes and that no practical regard is now paid to boundaries. Information concerning families is at hand in abundance from the city assessors, school and directory census. Federation will disclose who are under parochial care and who are the unchurched. The plan must be operated, he thought, by the congregations. The ministers are already overworked. Coalition will give a definite work for each.

Dr. Burr pointed out the relation of individualism and collectivism to society. Neither one alone confers highest benefit, but this comes by the co-operation of both. In making Christian ideals denominational selfishness is incongruous. Truth is pervasive. It has oozed through denominational walls, and thus it stands at about the same height in the different denominational tubes. He believed that the plan presented would give unity of testimony for Christ, force would be federated for evangelization and reform. In this we may be taught by the political machines in every ward and in the scientific prosecution of the work of Associated Charities. We waste too much, as seen in the twenty-two Protestant evangelical churches in Ward 11 of Boston, with its population of 5,268, against not one such institution in Ward 13, though it has 1,400 more people.

It was voted to authorize the committee to address a general circular to the ministers of

Boston and vicinity with a copy of the new constitution inclosed.

Visited and Refreshed

An unusual event for the Christian Chinese of Boston was the presence for two or three days of three of their fellow-countrymen who are in active missionary work in New York city. They spoke several times on Sunday at the customary gatherings of the Chinamen in Sunday schools, and they preached in Chinese in the morning at Lorimer Hall and in the evening at Tremont Street Methodist Church. On Monday and Tuesday evenings at Berkeley Temple and Shawmut Churches, respectively, there were social gatherings. The eleven different Chinese Sunday schools and missions in the city received a decided impulse from this visitation, which was arranged by the American Sunday School Union.

The Boston Primary Workers' Union will hold an "Institute" for primary and junior teachers at the Park Street Church, Saturday, May 21. Among the speakers will be Mr. G. H. Archibald of Montreal, Miss Julia Peck of Northampton and Mrs. Erastus Blakeslee of Brookline. Sessions are at 10.30 A. M. and 1.30 P. M.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 6

Mrs. James L. Hill, presiding, made interesting use of "the traveler's Psalms," the Ninety-first and the 121st, and quoted many other Scripture passages which were wonderfully illustrated during the Christian Endeavor trip to California last summer.

Miss Emily Wheeler spoke of the 80,000,000 Mohammedan women in Turkish harems, and reported some instances of Turkish women who are reading the Bible and who are much impressed with the bravery of Christians in the face of danger. Mrs. Wheeler made an enthusiastic statement as to the usefulness of the girls trained in Euphrates College and other educational institutions in Turkey, speaking especially of the American college for girls in Constantinople and the mission of its graduates in the empire.

Missionary work in Spain again came to the front, and it was noted as an interesting coincidence that just now the missionaries and work in that country have their place upon the prayer calendar, an arrangement made a year ago, when the calendar for '98 was planned, and when war between the two countries and its possible train of results were not anticipated. Miss Child reported the transfer of the school to Biarritz on Saturday, April 23, when by an early morning train a party of forty-five, including thirty-eight pupils, with forty-seven bags and trunks, started from the San Sebastian station for the French frontier. A suitable house had already been secured in Biarritz, and the new abode soon assumed a homelike aspect, and the citizens of the two countries constituted a harmonious family.

Miss Ellen Stone spoke of God's working among the Mohammedans of Macedonia and asked special prayer for the new inexperienced Christians, the young men and women seeking the way of life. Mrs. Derby, president of Springfield Branch, spoke of the value of this meeting to those who may often attend it, and referred to the anticipated annual meeting of the Woman's Board in Springfield next November.

A message of cordial salutation was sent from the meeting to the gathering in behalf of the McAll Mission then in session in Boston.

The Church Prayer Meeting

Topic, May 15-21. The Bible a Personal Message from God. Ps. 119: 97-112; Luke 24: 25-35; Rom. 15: 1-13.

Adapted exactly to each of us. Speaks from the heart of God to our hearts.

[See prayer meeting editorial.]

Hon. James F. C. Hyde

For more than half a century Mr. Hyde has been prominent in business and public affairs in Boston and in Newton. He was born in Newton Highlands in 1825 and grew up on his father's farm, having in his childhood cultivated a love for growing things, which remained with him all his life. He began in 1843 a real estate and insurance business, soon removing his office to Boston, and in this business he continued till his death. He early took an interest in public affairs. For many years he was annually elected moderator of the town meeting, was chosen on the board of selectmen when he was twenty-nine years old and served in that office for sixteen successive years. He was a member of the school committee for several years. He represented the town in the State legislature for four years. When Newton became a city he was elected almost unanimously as its first mayor, and was as emphatically chosen for a second term. He declined to serve for a third term, though a petition to do so was presented to him signed by 1,500 citizens. He was fore-



most in many enterprises for promoting the welfare of the public. The Newton Public Library and the Circuit Railroad are illustrations of his foresight and perseverance. The Hyde School was named in his honor.

Mr. Hyde lived all his life and died on the land where he was born. He cultivated nearly 1,000 different kinds of plants and trees and had a very extensive collection of wild flowers. He was president for four years of the Massachusetts Horticultural Society and for two years of the Newton Horticultural Society, which owed its existence largely to his efforts. For six years he served on the State Board of Agriculture. For many years he was the agricultural editor of *The Congregationalist*, and wrote much on kindred subjects for other papers.

Mr. Hyde was as active in religious as in secular affairs. He was a leader in the movement to organize the Newton Highlands Congregational Church, was chairman of the building committee and raised a large part of the money for the church edifice. He has served as a deacon ever since the church was organized, for most of the time on the parish committee, and has taught a large class in the Sunday school. He was one of the presidents of the Boston Congregational Club, and was prominent in the organization of the Newton Club.

Mr. Hyde died at his home, May 2, after an illness of several weeks. Mrs. Hyde, two married sons and a daughter survive him. The funeral at the church last Thursday was very largely attended, many prominent business men being present from Boston, Newton and other cities.

In and Around Chicago

The Chicago Association's Annual

The forty-fifth annual meeting of this body was held, May 2, with the church at Des Plaines, a suburb sixteen miles north of Chicago. The day was fine and the attendance large. More than 100 churches are connected with the association. Rev. E. A. Adams, D. D., was chosen moderator for the year. The evening sermon was preached by Dr. J. M. Sturtevant, acting pastor at Ravenswood. Papers were read on *The Present Crisis in Foreign Missions, especially in China*, by Dr. Simeon Gilbert; *How to Interpret the Bible*, by Rev. Charles Reynolds; *The Gospel in the Church*, by Rev. Spencer C. Haskin; *The Gospel in Society*, by Rev. Artemas J. Haynes; and on *The Gospel in Business*, by Mr. Brooks of Wilmette. The papers were all well written and to the point. Mr. Haynes gave new proof of his thoughtfulness and interest in the application of the principles of the gospel to the social relations of men. Mr. Brooks pointed to the fact that in the world of trade honesty is recognized as essential to success, and Mr. Reynolds to the power the Bible has as the only book which pretends to give men any knowledge of God's will and his provisions for their salvation. There was little time for discussion.

Considerable routine business was transacted and the following persons were chosen to represent the association at the National Council at Portland: Rev. Dr. F. A. Noble, Prof. W. D. Mackenzie, Rev. Messrs. D. F. Fox, F. T. Lee, Simeon Gilbert, G. S. F. Savage, A. R. Thain, Messrs. E. W. Lyman, Edwin B. Smith and H. W. Chester, and the nominating committee of the association was given the power to fill any vacancies necessary to secure a full representation at the council. In the report of the home missionary committee attention was directed to the mistake of employing students for a mere pittance to serve our missionary churches, thus accustoming them to the idea of frequent change in the pulpit and depriving them of that careful work in the parish which a regular minister would perform and without which no permanent or substantial growth is possible. There was no criticism of students as such, but it was made clear that through their employment ministers well qualified to fill these vacancies are deprived of work and driven to other employments for a livelihood. The address by Secretary McMillen on the missionary service of the Publishing Society was an appeal for larger contributions Children's Day and a report of schools organized and aided. In the year 1897 521 new schools were opened, 1,438 aided, out of which sixty Congregational churches were formed. It is hoped that this year every church in the association will double its gifts of last year.

Another Resignation

Rev. Philip Krohn of the Lake View Church, who was stricken down with paralysis early in the fall and has since been unable to preach, last week presented his resignation, to take effect at once. Dr. Krohn is an orator by natural endowment, and has labored hard and with success for five years in a singularly difficult field. He is at present at Biloxi, Miss. As there is little prospect of immediate recovery, the church was obliged to accept the resignation.

Celebration of the Adoption of the Westminster Standards

Sunday, May 1, the Presbyterian pulpits of the city referred with gratitude to the fact that the Westminster symbol has been the Presbyterian symbol of faith for 250 years. Special efforts to commemorate the work of the Westminster Assembly were made in connection with the closing exercises of the McCormick Theological Seminary. Thus Prof. J. Ross Stevenson, who is to have the chair of church history, chose as the theme of his inaugural address *The Westminster Standard as Tested by History*. The charge, delivered

by Dr. W. S. Bryan of the Church of the Covenant, alluded to the blessings which have followed from loyalty to this standard, and Rev. Pres. J. D. Moffat of Washington and Jefferson College gave an address the same evening on Some Neglected Aspects of the Westminster Standard. At the alumni meeting Thursday afternoon Dr. George T. Purvis was the principal speaker, and in the evening about fifty young men received diplomas. The directors have chosen Rev. Dr. G. L. Robinson of Knox College, Toronto, as professor of Old Testament literature and exegesis.

Our own seminary has devoted the week to oral examinations in early church history, the fourth gospel, lectures on prophecy, the second part of Isaiah, comparative religion, the English Old Testament, Christian sociology, comparative oratory and the English New Testament. The examinations were up to the usual standards, and gave evidence of faithful instruction and diligence on the part of the students. The public exercises of the seminary occur next week. One day is set apart for the Alumni Institute. Professor Mackenzie's inaugural address as professor of systematic theology will be delivered May 10 in the Union Park Church.

Chicago, May 7.

FRANKLIN.

The Palmer Awakening

The Second Church, Palmer, Mass., received at its May communion sixty-two new members, the first ingathering of a great revival which has been taking place in town. Others have applied for admission at the next communion, and it is believed that there will not be less than 100 added to the church this year. The revival began after the resignation of the pastor to accept a call to Central Church, Atlanta, Ga., and compelled the postponement of the closing of the pastorate from April until fall. Other churches in town have received about sixty additions and the revival spirit remains.

The work is deep. People came under conviction of sin in the old-fashioned way and conversions are clear. There have been some wonderful transformations. The youngest member received into the Second Church was ten years of age and the oldest seventy-nine. The number was about equally divided between adults and young people. Forty of the sixty-two were baptized when they were received.

The preparation for the revival has been going on manifestly for over three years, and several times before it has seemed ready to break out. About three years ago all the evangelical pastors met to spend the afternoon in conference, prayer and personal consecration in view of the moral and spiritual condition of the town. Earnest, pointed preaching followed. An anti-saloon struggle, with many unusual phases, was clearly among the providences of God leading to the present results.

The immediate human cause of the revival was a visit of the New England Guard Band of the Salvation Army, composed of fourteen consecrated young men, who can both make good music and witness from personal experience. Their evident earnestness, happiness and manly bearing took captive for Christ first the young people and then all classes. The members of the churches were deeply moved and engaged earnestly in personal work. The Salvation Army left when the interest was at its height and the special meetings were continued by the local pastors, effectively assisted by Rev. E. A. Paddock of Idaho for a few days and by Messrs. Moore of Boston and Shaw of Middleboro for a Saturday evening and Sunday. Methods were constantly changed, but the power of God used them all. The last revival in this congregation occurred twenty years ago.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING. Pilgrim Hall, May 16, 10 A. M. Christian Endeavor Symposium. Some Facts and Figures. William Shaw; The Tenth Legion and Quiet Hour, J. W. Baer; Endeavor Features, Rev. J. L. Hill D. D.; Some of the Hopeful Features of the Present Type of Youthful Piety, Rev. A. H. Plumb, D. D.

FOREIGN MISSIONARY PRAYER MEETING. Under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

AMERICAN CONGREGATIONAL ASSOCIATION.—The twenty-third annual meeting of the American Congregational Association for the choice of officers and for other appropriate business will be held in Pilgrim Hall, on Monday, May 25, at 12 M. **JOSHUA GOIT, Sec.**

MASSACHUSETTS HOME MISSIONARY SOCIETY.—The ninety-ninth annual meeting of the Massachusetts Home Missionary Society, for the choice of officers and for other business appropriate, will be held on Wednesday, May 18, at 2:30 P. M., in the Second Congregational Church, Greenfield. **JOSHUA GOIT, Sec.**

ESSEX NORTH BRANCH. W. B. M. annual meeting at Bradford, Wednesday, May 18, at 10 A. M. Basket collection.

GENERAL ASSOCIATION OF MASSACHUSETTS.—Annual meeting with Second Church, Greenfield, May 17-19. Theme: The Church a Redemptive Agency. Tuesday, 2:30 P. M. Organization. Address of welcome. Reports of the secretary, treasurer and committees. Evening session. Sermon by Rev. A. Z. Conrad, D. D., followed by the Lord's Supper.

Wednesday. Report of Board of Pastoral Supply. Topic: The Church Redeeming Its Machinery. (a) Wastes in Overorganization. Rev. F. W. Merrick. (b) New Motive Forces. Rev. C. L. Noyes. Discussion. Topic: The Church Redeeming Its Membership. (a) The Adequacy of Present Standards of Ministerial Qualification. Rev. E. M. Chapman. (b) Making Specific the Latent Powers of the Average Member. Rev. W. L. Tenney. Discussion. Afternoon session. Annual meeting of the Massachusetts Home Missionary Society. Business. Topic: The Church Redeeming Its Environment. (a) Immediate. Rev. F. E. Emrich. (b) Remote. Rev. Thomas Sims. Discussion. Report of Committee on Labor Organizations. Topic: One Day of Rest. Secured. D. L. Moody. (a) What the Church Offers Men. Rev. H. G. Hale. (c) Religious Affirmations of Modern Science. Pres. G. Stanley Hall.

Thursday, A. M. Report of Committee on Sunday Observance. Topic: The Church Redeeming Its Environment. (a) Report of Committee on Work of the Churches. (b) The Mission Motive. Rev. A. B. Bassett. (c) The Ethics of Christian Giving. John Herbert, Esq. (d) The Service of Missions to the World. Rev. S. W. Brown. Discussion. Closing exercises.

Entertainment can be had at the Mansion House for \$2 or \$2.50 per day; Elm House \$1.50; American \$1.25 or \$1.50; at private houses for \$1.00. Address, Rev. B. Steggs. Adjoining the railroads will sell round-trip tickets to Greenfield, 2 cents a mile for less than 25 miles; \$1.00 for distances from 25 to 33 miles; and 1½ cents per mile for greater distances. Tickets will be on sale at the principal stations, not at all. Persons with tickets on the Boston & Albany must notify their station agents as soon as Friday, that they may order tickets needed.

ANNUAL MEETING AMERICAN TRACT SOCIETY at 54 Bromfield Street, May 26, for the election of officers and whatever business may come before the society.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Illinois,	Chicago,	Monday, May 16,
Massachusetts,	Greenfield,	Tuesday, May 17.
Michigan,	Grand Rapids,	Tuesday, May 17.
Ohio,	Medina,	Tuesday, May 17.
New York,	Norwich,	Tuesday, May 17.
South Dakota,	Huron,	Tuesday, May 17.
Iowa,	Hampton,	Wednesday, May 18.
Pennsylvania,	Kane,	Tuesday, June 14.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Goit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 25, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in 10 Congregational House, and Twenty-Second St.; in Chicago, 125 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Churches Building, New York. Missions in the United States and abroad, and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 125 La Salle Street. Donations may be sent to either of the above offices, or to E. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Churches Building, New York; Rev. George A. Hobbs, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Whittier, Treasurer. Office in 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Foster, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: A bequest to the Trustees of the

National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulp supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landladies welcome. Daily prayer meeting, 10:30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

OF SPECIAL NOTE THIS WEEK

Reduced home missionary appropriations in New Mexico cause special suffering because of widely separated fields.

The strong influence in the church, homes and among the youth exerted by students in a western Massachusetts college town.

A horticultural C. E. committee in the Pine Tree State.

A few more churches introduce individual communion cups.

Growth of Indian churches in South Dakota and Oklahoma.

A Nebraska church honors its treasurer as well as its pastor.

A Minnesota item shows how the worst foes of Christianity may be those of its own household.

Albuquerque, N. M., raises its debt.

Outsiders, both as to residence and membership, join in helping a church in the Gopher State.

William J. Long, Ph. D., of Andover Seminary called to North Avenue Church, Cambridge, Mass.

NEW MEXICO ASSOCIATION

The fifteenth annual meeting was held, April 22-24, at Albuquerque and Los Ranchos de Atrisco. The latter place is a Mexican village four miles from Albuquerque. Here the first day's meetings were held, the services being in Spanish. Papers were read on Rules for Christian Living, by Rev. Sebastian Hernandez, and on Christianity in the Home, by Karl A. Snyder. Rev. Washington Choate, D. D., secretary of the C. H. M. S., made an address and Rev. A. C. Wright preached the sermon. The association was pleasantly entertained during the day by the pastor, Sebastian Hernandez, and the mission teachers.

The remaining sessions were held in Albuquerque. The teachers of the New West schools, also members of the association, occupied one session in discussing methods, under the topic, What to Teach and How to Teach it. Strong papers were read by Mrs. G. E. Birlew and Miss Mary Osgood, who dealt with The Intellectual Work of the School-room, and by Mrs. L. A. Collings and Miss Mabel Milligan, who considered more particularly The Moral and Religious Elements of Teaching. These women brought to the discussion the fruits of experience, one of them having taught seventeen years in the Mexican schools of the territory, and it proved a practical and useful feature.

Is There a Decrease in the Sense of Sin and Guilt? was discussed by Rev. P. A. Simpkin and Rev. E. H. Ashmun. The annual meeting of the New Mexico Woman's Missionary Union was held during the association, in which able papers were presented by Miss Helen Higgason on Are Home Missions a Failure? and by Mrs. L. A. Collings on A Missionary Doll. A Delayed Missionary Box was read from the Home Missionary by Mrs. Karl A. Snyder.

The closing session Sunday night had for its theme The Church as an Evangelizing Agency, with helpful addresses by Secretary Choate of the C. H. M. S. and Rev. A. C.

Wright, superintendent of the Mexican Training School at El Paso. The latter spoke of Our Work in Mexico and preached to the Spanish congregations, and the former gave a view of the fourfold problem of home missionary work—the New West, the Old East, the Cities and the Foreign Population—and of Christ and his gospel as our sufficiency for the work. Rev. P. A. Simpkin, Mrs. G. E. Birlew and Superintendent Ashmun also addressed the meeting. Reports from the churches and schools showed a fair degree of progress on the part of those in which the work has been sustained. Two churches, however, are pastorless on account of the reduced apportionment, no yoking being possible on account of the distances. E. H. A.

OKLAHOMA'S TERRITORIAL GATHERING

The eighth annual meeting of the Oklahoma Association, at Guthrie, April 28-May 1, was the largest in its history. The sermon, by Rev. W. M. Wellman, M. D., was an inspiring appeal for a consecrated ministry. Supt. J. H. Parker was moderator. The devotional meetings were tender and spiritual, the papers were on hand and generally instructive, and on the whole the meeting was excellent. Many of these brethren have never been in New England and a visit of the wise men of the East—in this case Drs. Cobb and Choate—is greatly enjoyed by all. Mrs. Caswell was also present, and no one could have been more welcome. H. M. Superintendent Broad of Kansas read an enlightening and greatly needed paper on Congregationalism.

This territory has eighty-seven churches, with 2,570 members. Congregationalism is becoming known and respected. Doubtless it has a better standing here than anywhere else in the country so far south. The only Christian schools not government institutions yet established in Oklahoma are Kingfisher College, Rev. J. T. House, president, and Perry Academy, Rev. W. L. Le Bar, principal. The college is erecting a stone building to be occupied next fall while the academy uses our church building. The association indorsed both institutions. Dr. Wellman has an interesting work among the Indians at Darlington. A year ago he had a church of twenty-one members, three of them Indians. Since then he has received on confession and baptized sixty-five Indian converts. He needs and deserves help to extend the work. The next meeting will be held at Enid. R. B. F.

THEOLOGICAL SEMINARIES

Hartford

Last week Wednesday evening Prof. C. E. Garman, D. D., of Amherst College gave the last of the Carew lectures, his theme being The Gospel the Divine Philosophy. After the lecture a reception was given Professor and Mrs. Garman by the Amherst men at the seminary.—Rev. E. N. Hardy, Hartford, '90, of Quincy, Mass., addressed the Conference Society at its meeting last week Tuesday evening. His theme was Some Practical Aids in Ministerial Service.—The First Regiment Connecticut National Guard went into camp last Wednesday. Rev. H. H. Kelsey, pastor of the Fourth Church and a trustee of the seminary, went as chaplain.—F. A. Palmer, Esq., a prominent banker of New York city, spoke to the members of Professor Merriam's class in sociology last Tuesday afternoon, giving some suggestions out of his own experience.

Yale

Special lectures last week were: A Plea for Philosophy in the Pulpit, by Prof. C. E. Garman of Amherst, and The Apologists in the Life and Worship of the Early Church, by Dr. E. S. Lines of St. Paul's.—An eminent visitor was Dr. F. J. Bliss, archaeologist of the Palestine Exploration Fund, who also lectured.—Contrary to the usual course, this year preaching exercises have been held by the Middle Class.—The following students have been approbated to preach by the New Haven Association: Seniors, H. D. French and W. B. Street; Middlers, E. R. Evans, C. J. Hawkins, J. A. Holmes, C. A. Jaquith, H. A. Jump, E. W. Lyman, F. B. McAllister, D. Y. Moor, E. B. Robinson, B. L. York and E. G. Zellars.—The anniversary address will be given in Center Church, Sunday evening, May 15,

by Dr. Daniel Merriman of Worcester. The anniversary exercises will be held May 18, consisting of addresses by four members of the Graduating Class and by Dr. F. S. Fitch of Buffalo. The alumni dinner will occur in the afternoon at United Church chapel, and the reception to the Graduating Class and alumni in the Lowell Mason Room in the evening.

CONFERENCES AND ASSOCIATIONS

MASS.—Norfolk Conference met at Bridgewater May 3. The topic for the day was Thy Kingdom Come, which was considered under the divisions, The Coming of the Kingdom in Our Parishes, in the Great Social Movements of Today and in the Thought World. The report from the churches showed the gratifying increase of 245 in the membership of the churches, but an alarming falling off in benevolences, a decrease of 32 per cent. in three years. The work of the Sunday School Society was presented by Mrs. M. F. Bryner, one of its missionaries. The sermon was by Rev. A. Z. Conrad, D. D., of Worcester, a friend of the pastor, Rev. E. S. Porter.

O.—Puritan Conference met in Twinsburg, April 26, 27. The general subject was The Church and the sub-topics treated were: The Power of Personal Work, The Elements of Sacrifice in Church Work, The Influence of the Holy Spirit, The Model Parishioner, Vital Present Day Motives for the Support of World wide Missions. The sermon was by Rev. M. P. Jones. Miss Alice C. Little, a returned missionary from the Micronesian Islands, spoke about the complications which the present war with Spain was likely to bring about. A committee was appointed to make a careful investigation of the amounts which the churches of the conference ought to give to the various benevolent societies and make an apportionment in accordance therewith. Messrs. J. C. and E. P. Treat were approbated to preach.

Five other conferences have met within a few weeks—Central North at Vermilion, Central Ohio at Croton, Cleveland with Euclid Avenue Church, Miami at Walnut Hills, Cincinnati, and Toledo with Central Church. All report good attendance and spirit. Dr. Duncan reached three, Secretary Fraser two and Secretary Taintor one. Cleveland discussed What Principles Should Govern the Selection of Members in a Congregational Council? The Gospel Message of Today, Attitude of the Churches toward Current Reform, with opening address by a member of the city council, and Biblical Criticism by Dr. G. F. Wright. Miami considered Enthusiasm in Christ Work, the Church and Working Men, Congregationalism in the Development of the Nation, and Interdenominational Federation. Toledo extended its meeting thus giving two sessions to the Woman's Missionary Societies, with addresses by Secretary Taintor and Miss Evans, president of Lake Erie College and Seminary. The general topic was Christ: as Emancipator, Life Giver, God With Us, and Exemplar.

Two later conferences met April 26-28, Grand River at Williamsfield and Medina at Lodi, with suitable weather and large attendance and strong and well-sustained programs.

MICH.—Genesee Association was held at Laingsburg, April 26, 27. The sermon was preached by Rev. M. M. Martin, D. D. Topics: The Pastor's Part, The Member's Part, The Quiet Hour, The Religious Life of the Home, Truths That Need to Be Emphasized in the Pulpit and The Ministry as a Profession.

Detroit Association met at Wayne. The sermon was preached by Rev. W. C. Allen. The topics were: The Church and Social Problems, The Pulpit and Politics, Religion in the Home, Seemly and Serviceable, Truths Which Need Special Emphasis at the Present Time, Home Missions, Foreign Missions and Sunday School Work.

Southern Association met in Bronson. The topics were: Helpful Suggestions for Pulpit from Pew, Why Am I a Congregationalist? Nearly all the benevolences were also enthusiastically presented.

IO.—The 55th annual meeting of Denmark Association was held at Burlington, April 19-21. The opening sermon was preached by Rev. W. L. Byers on The Secret of Great Service. Reports from the churches showed a good degree of prosperity, Hiteam and Salem having had large accessions as the result of special efforts. An address on The Unity of Morals and Religion, the discussion of Chinese Missions by the Misses Wyckoff, who have worked among the Celestials, and a stereopticon talk on Congregational Iowa were valuable features. This last number was made especially interesting by reminiscence remarks from Dr. William Salter of the Iowa Band.

Davenport Association met at Iowa City, April 18, 19. Rev. A. D. Kinzer preached the sermon.

Among the papers and addresses were one on China and another on Primary Work in the Sunday School.

NEB.—Frontier Association met at Bertrand, April 26, 27, nearly all the churches being represented. The sermon was by Rev. G. W. Knapp. Rev. C. G. Murphy, the newly appointed missionary for southwestern Nebraska under the Sunday School Society, outlined his work. Other topics were: Franklin Academy, Sunday School Work and Home Missions. Reports from the churches were hopeful.

NEW ENGLAND

Massachusetts

[For Boston news see page 701.]

CAMBRIDGE.—Prospect Street has organized a Men's Club, through which a firmer hold may be secured on men in the community not connected with a church and to promote other interests, especially the Sunday evening service. The social side will be extensively cultivated.

SALEM.—Crombie Street's annual roll-call held last week was largely attended. Professor Thayer of Harvard, a former pastor, was present. Nearly 100 persons responded to the roll.—Rev. W. E. Barton, D. D., of Boston addressed the union meeting Sunday night upon Some Christian Signs of the Times as to Congregationalism.—Tabernacle. The Men's Club listened with pleasure to Rev. E. C. Ewing, May 3, on his Visit to Yellowstone Park.

EAST WEYMOUTH held an unusually joyous occasion last week, when it celebrated the clearing off of a debt of \$2,700, part of which was a mortgage which has rested on the parsonage for a quarter of a century. A committee has provided for this successful outcome within the past year, the pastor, Rev. Daniel Evans, having to bear no part of the effort. The meeting house was elaborately decorated for this occasion and a good number of observers witnessed the burning of the paper. Former pastors and others spoke and musical features were added.

WRENTHAM.—During the five and a half years' pastorate of Rev. E. C. Hood 80 persons have united with the church, mostly on confession. The congregations have increased also by a third, and a large number of members of the Endeavor Society have been transferred from the associate to the active list.

LEICESTER.—First. By the will of the late Joseph Murdock of this town \$4,000 is bequeathed to this church to form the Joseph Murdock fund, the interest only to be used for the maintenance of preaching; \$500 to the Massachusetts H. M. S.; and \$4,000 to the Leicester Academy.

SPENCER.—French. S. E. Lord has been ordained pastor. The sermon was by Rev. T. G. A. Coté and the prayer by Rev. S. R. Lee. It was an event of interest to the French churches of the State and to all the churches of Brookfield Conference. Mr. Lord has been an earnest worker among this people for nearly a year. He is a graduate of the French American College and Yale Divinity School. Each Sunday, after preaching to his people in the morning, he goes to Ware to preach for the French church, returning to his own people for the evening.

SOUTH HADLEY.—This church, Rev. A. B. Patten, pastor, has just introduced individual communion cups, and at the May service 440 persons were served. Since January eight persons have united on confession; 162 from the college have taken the "wayside covenant of associate fellowship." These are all church members elsewhere, the great majority being Congregationalists. The preparatory lecture was held in the college chapel last week. Mr. Patten has instituted the custom of having a household communion with some "shut-in members" every communion Sunday. College young women quite generally visit the "shut-ins" to sing and pray on Sunday afternoons. A Boys' and Girls' Nature Club has been formed, and 30 went on the first tramp. The college Y. W. C. A. has charge of this new departure.

SPRINGFIELD.—Swedish. Rev. Gustav Lindstrom, who has been engaged in mission work in Michigan, has assumed charge of the Swedish mission. He was tendered a reception at the chapel May 7.—First. A Junior Society has been organized with 30 members and good prospects. Commander Ballington Booth gave an impressive address last Sunday evening.—Springfield has had a May musical festival for 10 years, eight under the direction of Mr. G. W. Chadwick, director of the New England Conservatory. This year the festival occurred May 11-13.

Maine

CASTINE.—The Desert Palm Society reports receipts of \$161, more than in any previous year. Two pupils and a Bible woman have been supported

in India, a day school in Turkey and a pupil in Euphrates College. The society has 338 members, scattered over and beyond this country. Its headquarters are the Castine parsonage.

WESTBROOK used individual cups at the May communion for the first time with great satisfaction. Rev. S. N. Adams is pastor.—*Warren*. The 14 members added at the May communion make 40 received since the New Year, with more to follow. Rev. W. G. Mann is pastor.

SCARBORO.—An address of great interest was given last week by Rev. Cyrus Hamlin, D. D., on his work in Constantinople. The C. E. Society has a parish grounds committee, which lately painted the fence, put the grounds in order and planted a tree.

YARMOUTH.—Rev. M. S. Hartwell, the pastor, is conducting an interesting Bible normal course on Monday evenings.

Pownall begins preaching services this month.—North Waterford has just raised funds for repairs on its meeting house.

New Hampshire

LITTLETON.—During the nearly four years' pastorate of Rev. J. H. Hoffman, just closed, 62 have united with the church, 40 on confession. An outstanding debt of \$700 for current expenses has been paid, and provision made for the debt of \$2,000 on the parsonage. By a recent prize-speaking contest the Ladies' Social has netted \$162.

EAST ANDOVER.—As a result of the evangelistic services held during the past season by the Christian Crusaders, 12 persons were received to the church at the May communion on confession, among them a whole family. More are expected to come later. One also joined by letter. Rev. John Thorpe is pastor.

DOVER.—First voted unanimously at a recent meeting to use individual communion cups. The change was made at the May communion, Deacon E. K. Brown having presented the church with a new communion service.

Chesterfield loses its oldest member by the death of Miss Eliza Wheeler.—Warner has voted to build a new parsonage.—The Ladies' Aid Society of Hinsdale has voted to paint the parsonage and make improvements around the meeting house.

Vermont

MIDDLETOWN SPRINGS.—Six stained glass windows have been placed in the meeting house recently. One is a memorial, with a figure of the Good Shepherd holding a lamb in his arms; its opposite is an elaborate work of art with a panel of lilies. Five of the windows are largely the gift of a few individuals, but the memorial is the result of a general subscription—a freewill offering from young and old, including many who have scattered to all parts of the country—"in loving memory of Osborn Myrick, pastor 1866-1891, and his wife, Joanna C. Mills." The work was done by Spence, Mosler & Bell of Boston and is greatly to their credit. A new carpet, the gift of the Ladies' Aid Society, was laid at the same time. Other improvements are contemplated. Rev. H. L. Bailey is pastor.

Rhode Island

WESTERLY.—*Parsonage*. Twelve persons united with the church May 1, making 46 additions during the first half year of Rev. F. H. Decker's ministry. The additions include prominent citizens. One of the leading Hebrew merchants has joined the society. This has been the result of no special services, but of the steady and united work of church and pastor.

PROVIDENCE.—*Beneficent*. The death of Mr. John Draper, which occurred at his summer home in Nayatt, is a loss to this church as well as to the Barrington church in the vicinity of his home.

Connecticut

NEW HAVEN.—*Howard Avenue*. Dr. Mutch is preaching a series of evening sermons on The Saving of the City—its growth, domestic life, political life, moral life and spiritual life. May 1 the church received 20 members on confession and six by letter. The recently formed literary club is notably successful.—The Primary Union held its second annual institute, May 11, at United Church Chapel. Addresses were heard from Miss M. E. Dougherty of the Springfield and Holyoke unions on Primary Work in the South; Miss Lucy G. Stock, State superintendent, on The Problem of Lesson Preparation; Miss F. S. Walkley on Spiritual Insight in Children; Miss L. M. Hall on The Child's Ideals; J. W. Logan, Esq., on The Successful Primary Department; and from Rev. Messrs. H. E. Peabody, E. P. Armstrong and C. J. Hawkins.—The Woman's Board held its annual meeting, May 10, in Center Church. There

were addresses by Dr. Grace Kimball of Van, Mrs. James Dubé of Natal and by Miss Child of Boston. A memorial service was held in honor of Emily R. Montgomery, greatly beloved and revered by the New Haven branch.

SUFFIELD.—First celebrated its 200th anniversary May 7, 8. The exercises included a historical address by Hon. G. F. Kendall, reminiscent remarks by H. D. Russell, Esq., H. E. Mather, Esq., Rev. Roscoe Nelson of Hartford, Rev. G. W. Winch of Holyoke, Rev. F. B. Makepeace of Springfield and W. L. Loomis of Suffield. Sermons were preached by Rev. G. W. Winch and Rev. H. L. Kelsey of Worcester. A large number of old members and several former pastors participated. The first building for public worship was erected by the town in 1680, and was supplied by school teachers and visiting clergymen until 1698, when the present church was organized. The first settled pastor was Rev. Benjamin Ruggles. The present is the fourth building on the present site, the first having stood on the public common. There have been 10 settled pastors besides several acting pastors. The present pastor, Rev. D. W. Goodale, was installed in 1896. The membership is 350.

SOUTH COVENTRY.—Mrs. S. M. S. Kingsbury has presented the church with an individual communion cup service, and it was used for the first time a week ago Sunday. Appropriate resolutions of acceptance and thanks were passed unanimously. Mrs. Kingsbury has been unable to attend service for two years on account of ill health, but thus shows her interest in the church.

TRAUMBULL.—The members have decided to build a new edifice on a more convenient site to replace the former old landmark destroyed by fire. Among the articles of value burned were the church organ, two cabinet organs, the S. S. library and the new memorial bell recently presented to the church by the Misses Fairchild.

IVORYTON.—Rev. L. S. Griggs has read his resignation, to take effect Aug. 1. Mr. Griggs has labored here and at Centerbrook for 10 years, but continued ill health makes this step advisable. The Ivoryton church was recently organized with a membership of 70. Previously the chapel was a branch of Centerbrook parish.

NEW BRITAIN.—First. An unusually large congregation was present the first Sunday in May, when 29 persons joined the church on confession and seven by letter. In the evening Dr. Hall preached a sermon on the war.—*South*. Thirteen united with the church May 1, all but two on confession.

WEST HARTFORD.—First. May 2 representatives of the Sunday school and various church organizations planted 24 Japanese ivies about the walls of the meeting house under the direction of the pastor, Rev. T. M. Hodgdon.

TORRINGTON.—Third. At the morning service a week ago Sunday Rev. H. B. Roberts again presented his resignation as pastor, asking that the church reconsider its former action and accept it, to take effect May 16.

BERLIN.—May 1 the pastor, Rev. E. E. Nourse, received 35 new members on confession and two by letter, the occasion being impressive. There were 10 adults, 11 boys and 14 girls.

SOUTH NORWALK.—A Men's Sunday Evening Club is having marked success. Music at these services is a special feature. May 8 Professor Weir of Yale lectured on Millet.

HAMDEN.—*Whitneyville*. Frequently at the evening service the pastor, Rev. C. F. Clarke, answers questions which are handed in.

The State Bible Society has just held its 90th annual meeting and reported last year's receipts as \$7,131 and expenses \$6,611. Rev. Dr. Anderson of Waterbury was re-elected president. Several papers were read.

Greenwich has renovated and painted its parsonage, ready for Rev. W. M. Barrows, the new pastor.

MIDDLE STATES

New York

COPENHAGEN.—A recent Sunday marked the close of a year's labor on this field by Rev. H. A. Lawrence. The new members received make a total of 22 during the year, about half on confession. In this community the population is diminishing. Over \$100 have been raised for benevolence. A home department of the Sunday school, consisting of about 75 members, has been started. The weekly prayer meeting and the C. E. meeting are well sustained and a good interest is manifest.

BROOKLYN.—*New England*. May moving has somewhat depleted the ranks of the workers and membership. This is rapidly becoming a down-town church, and the new East River bridge under construction will tend to convert this old residential

community into a business section. The congregations, however, are larger than ever, and the steady additions—12 at the May communion—are an encouragement. Rev. W. T. McElveen is pastor.

ITHACA.—The many friends of Rev. W. E. Griggs, D. D., will learn with sorrow that his wife's serious illness continues with little definite encouragement respecting her recovery. She was brought back last week to her home from Rochester, where she has been in a hospital for several months.

NEW YORK.—*Pilgrim*. Another member of the Chinese school has been baptized, making 22 Chinese in the membership of the church. The school is 17 years old and has over 50 members. Dr. Virgin has entered upon the 28th year of his pastorate.

GROTON CITY.—Through January the deacons held cottage prayer meetings, and as the result 10 young persons were converted. At the May communion a number of these were received to the church, making the total membership 36.

BLACK CREEK.—Plans are on foot for a new meeting house to replace the building destroyed by fire not long ago. The new edifice is to cost \$2,000.

SALAMANCA is improving the interior of its meeting house with a new carpet and chairs. Other changes are also contemplated.

New Jersey

UPPER MONTCLAIR.—Ten new members were received into the church May 1. Within a year 47 have come in. The membership is now 226. Pledges to the building fund have reached about \$26,000. For over a month the pastor has conducted a special class Sunday afternoons. The attendance has averaged about 40. Dr. F. J. Bliss, the Orientalist and brother of the pastor, who has been lecturing at some of the leading colleges and theological seminaries, gave the church recently an address on Holy Week in Jerusalem. The benevolences of the year have been upwards of \$2,700. *The Messenger*, a four-page church paper, is now in its sixth month. Rev. H. S. Bliss is pastor.

THE SOUTH

Virginia

FALLS CHURCH.—Rev. J. L. Ewell, dean of the theological department of Howard University, has been supplying the pulpit for several months, to the satisfaction of all the congregation. Professor Ewell lectured, April 29, on Old Germany before the National Geographical Society at Washington.

Georgia

ATLANTA.—*Central* is supplied by Rev. Martin Post till the coming of the new pastor, Rev. F. E. Jenkins, who is detained at Palmer, Mass., until September.—*First*. The recent service of Mr. C. N. Crittenton, the evangelist, held in this church, was helpful. A "door of hope" for erring colored girls is to be opened here. The ladies' annual fair was a brilliant success. The weekly bulletins of the church appear in new and attractive form. The pastor, Rev. H. H. Proctor, is to deliver the annual address before the alumni society of Flak University, June 14.

MACON.—First has celebrated its 29th anniversary with communion, union afternoon and evening services, a roll-call and a free-will offering. Rev. J. R. McLean is pastor.

ANDERSONVILLE reports the S. S. and church attendance as doubled within a year. Rev. J. R. McLean ministers here once a month.

Texas

SHERMAN is enjoying a prosperity hitherto unknown. Since disfellowshipping a disturbing element that has for years hindered its progress the attendance has largely increased and the church has the confidence of the community as never before, while pastor and people work in perfect harmony. The pastor, Rev. J. Hervey Dobbs, now on his third year, has accepted a unanimous call to the permanent pastorate.

THE INTERIOR

Ohio

CLEVELAND.—*Pilgrim*. Following the special services of the Lenten season, emphasized each year with increasing success, 53 members were received May 1, 45 on confession of their faith. Eight or nine nationalities were represented. This addition brings the membership to 800. The assistant pastor, Mr. Bronson, has been giving Sunday afternoon talks on Christian Living.—*Archwood Avenue*. Evangelist A. T. Reed, assisted by Mr. and Mrs. L. S. Chafer, gospel singers, has held three weeks of special services with good results.—*Euclid Avenue*. There is a steadily rising tide of interest and attendance in all the usual meetings and activities.—*Hough Avenue*. Greatly inspired by the conditional promise of an especially

desirable lot, the church moves strongly toward a beginning on a new building before July 1.—*Denton Avenue.* The foundation of the house of worship is completed.

PAINESVILLE.—*First.* Among the score of new members lately received are a half-dozen business men in middle life, several of whom make their first confession of faith.—*Union.* G. H. De Berry of Oberlin Seminary, a graduate of Fisk, supplies. The church is rallying after a serious wreck.

AKRON.—*First.* The pastor, Rev. T. E. Monroe, D. D., has recently completed 25 years in this pastorate. Three receptions were held in one day, at which it is estimated that several thousand persons were present. Among those who spoke were Dr. James Brand of Oberlin.

LIMA.—Evangelist A. T. Reed has just closed a series of helpful evangelistic services here. Meetings were held daily at the various railroad shops of the city with good attendance and results. Rev. I. J. Swanson is pastor.

Plymouth Church, Youngstown, has just added 100 copies of the new Congregational Hymnal.

Illinois

[For Chicago news see page 702.]

Harvey has a better outlook since the factories are again at work with a full force.—*La Grange* reports a quiet progress, especially among a large circle of young people.

Indiana

INDIANAPOLIS.—*Trinity.* The tide of interest still rises. There were 51 accessions in all from January to April. The church has received a grant of \$1,500 from the Building Society. May 8 a special children's service was held, the children attending the church *en masse* in the morning.—*Covenant.* Steps have been taken to incorporate this new church, and the purchase of a lot is in view. A Ladies' Society has been organized. The church starts out self-supporting.

GRASSIE VALLEY, a new church in Rev. W. B. Frost's field, is growing rapidly in interest. Two weeks of meetings have just closed. An ample lot has been donated, and \$460 cash are in hand towards a new meeting house.

EAST CHICAGO.—The work is increasing in interest, and the S. S. outlook is exceptionally hopeful. The meeting house has recently been repapered and new pulpit furniture purchased. Rev. F. E. Bigelow is pastor.

Michigan

DETROIT.—*Mt. Hope.* The communion service attendance reached the highest point this month it has ever reached. Three new members were admitted, making 21 since the beginning of the year.—*First.* Fifteen new members were received at the communion May 1, seven on confession. Dr. Boynton is making a two weeks' tour of the frontier churches of northern Michigan with Dr. Warren, State superintendent.

HUDSON.—Rev. H. A. Putnam has been preaching a course of sermons on Youth and the Home, Youth and a Career, Youth and Friendship, Youth and Marriage, Youth and the Body, Youth and the Soul.

SAGINAW.—Last week Sunday was a great day or this church, when 83 persons were admitted. The ages of those received varied from 10 to 80.

KALAMAZOO's auditorium is often taxed Sunday evenings. Fourteen members were admitted recently.

Wisconsin

CUMBERLAND.—Last summer Rev. Mr. Bradley began a good work among the men, which has been successfully continued by the pastor, Rev. W. T. Ream. The church exerts a strong religious influence over the men, and is doing a work among them that no other here can do. Attendance has increased and interest is growing. The building, originally intended for a gymnasium, is unattractive and inadequate in size. People are frequently turned away for lack of room. A new house is imperatively needed this summer. The people stand ready to make a heroic effort, but their means are limited.

HANCOCK and COLOMA.—After a successful pastorate of three years with these churches Rev. Idrys Jones has declined to renew arrangements for another period, chiefly by reason of impaired health. Farewell sermons were preached in April and on a later date a large company attended a supper and spent an enjoyable evening. A feature was the presentation to Mr. Jones of a handsome gold watch and a purse containing a sum of money from his friends. All wished him restored health and strength.

ASHLAND has lost a number of its best workers recently by death.—Rev. S. E. Lathrop of the North Wisconsin Academy recently met with seri-

ous loss in the burning of his barn and partial destruction of his house, involving a loss of \$300 on his books and household goods, without insurance.

AURORAVILLE.—An addition 24 by 48 feet has been made to the main church building, to be used for S. S. classroom, socials, etc. Rev. C. A. Payne of Berlin has given a course of popular stereopticon lectures.

ELROY.—Rev. O. L. Robinson of Baraboo gave a lecture April 25 on Cuba, illustrated with his fine stereopticon, for the benefit of the organ fund.

HILBERT.—The council called to advise about the organization of a church considered that the time for such action has not yet arrived, but that the present society organization should be continued.

GREEN BAY.—*West Side.* Rev. C. E. Nelson of Maine begins work in the old Fort Howard church. An English and Scandinavian work is carried on here.

THE WEST

Missouri

ST. LOUIS.—*Memorial.* Since Rev. Frank Foster took charge, 11 months ago, the membership has increased 13 per cent. and congregations 40 per cent. All financial obligations, including a debt, have been met. The Sunday school has increased 60 per cent. in average attendance and, besides paying its own expenses, has given \$18 to the church funds this year. The Y. P. S. C. E. holds the banner of the city union.

Iowa

CRESTON.—*Pilgrim.* The pastor is giving a series of sermons on the Bible from these diverse points of view: As a Book of Science, As the Word of God, As a Literary Work, As an Inspiration, As the Salvation of the World. New assembly chairs have recently been placed in the auditorium. And the benevolences are twice what they were last year.

Minnesota

NEW PAYNESVILLE.—Rev. C. H. Chapin has closed his pastorate of a year and a half and has removed to Minneapolis. During his stay the church has been refreshed by the visit of a student band, some conversions resulting. Much attention has been paid to Junior C. E. work, in which the pastor's wife was of great service. The church has struggled to liquidate a debt upon its building.

ORTONVILLE.—The house of worship is being enlarged by putting a basement underneath, and the property is greatly improved. Through the generous assistance of a former member, as well as by the substantial help of citizens, these improvements will all be paid for. The church is working toward self-support.

VILLARD.—The membership has been weakened by removals and the disintegrating tendencies of Christian people who do not believe in church organization; but the work is now reviving under the charge of Rev. E. N. Ruddock, a former pastor, assisted by Rev. C. B. Fellows, who is starting a series of meetings.

GARVIN.—The coming of the new pastor, Rev. E. A. Wood, has developed increasing interest in church matters, some new families having been reached. Plans are formed for the erection of a house of worship in the near future. The church is yoked with Custer, a Welsh church in a country district.

DODGE CENTER.—Money has been raised with which to renovate the meeting house, the Ladies' Aid Society assisting. The pastor, Rev. H. A. Cotton, preaches at the out-station Claremont, where is a church organization. The edifice at the out-station needs also to be repaired.

HIBBING.—Mr. W. H. Moore, who has had charge for three months, closes his work, to be succeeded by a permanent pastor. A reading-room has been opened, which is largely patronized by the young people. Church organization is contemplated in the immediate future.

MORRISTOWN.—The 20th anniversary was celebrated, May 5, with addresses from the pastor, Rev. C. W. Duncan, and others, together with reminiscences of early history. The church is yoked with Waterville, seven miles distant, and is doing excellent work.

FOSSTON.—A subscription is being raised with which to enlarge the meeting house. Many non-attendants are assisting. The pastor, Mr. C. F. Blomquist, is at work in the surrounding region, into which immigration is pouring.

VERNDALE.—Rev. R. W. Harlow is supplying the church temporarily, but a student for the summer is desired. It is hoped that work can be begun in a neighboring community where there is no service.

Kansas

NEWTON.—Rev. A. S. Bush has resigned to become State superintendent of S. S. work in Colo-

rado, for which he is eminently qualified, having occupied that position in this State for several years with excellent success.

LAWRENCE.—*Plymouth* received six accessions, May 1, two on confession. The other four were Indian girls from Haskell Institute, who brought letters from churches which they formerly attended.

GARNETT.—As a result of special meetings Rev. A. S. Henderson received 10 new members, nine on confession. Among them were a converted Jewess and her daughter.

Nebraska

CREIGHTON.—The people enjoyed a delightful anniversary occasion in the form of a reception to the pastor, Rev. G. W. James, and the treasurer, Mr. William Graham. Mr. James had just closed his fourth year of service, and Mr. Graham had just returned from a visit to England. Addresses of appreciation and congratulation were made by church officers and others, followed by responses from the pastor and treasurer. During Mr. James' pastorate church and congregation have increased in strength and efficiency. He has served on the visiting committee for both Doane and Gates Colleges, and for two years on the examining board of Chicago Seminary. He is public-spirited and interested in all the affairs of the community. Mr. Graham has been a faithful treasurer for 14 years.

STEELEBURG is planning to paint its parsonage and renovate the interior. The lot has also been set out with fruit trees and shrubs. In the Sunday school dimes have been given out for pupils to trade with until the anniversary in the fall. The returns will be for missions. The pastor, Rev. H. H. Avery, who has been in poor health for some time, is regaining strength and will soon be able to do full service.

FAIRFIELD.—Rev. J. W. Larkin, who has been supplying for the last few months and expected to close work in May, has been persuaded to remain another six months. Mr. Larkin is able to preach but once a day, and the Y. P. S. C. E. is responsible for the evening service.

HYANNIS.—Special services have deepened the religious interest in the community and resulted in accessions, all on confession. Rev. B. H. Jones is pastor. A fine new bell, the gift of Eastern friends, has been hung in the belfry.

NEBRASKA CITY.—Evangelistic meetings are in progress which promise good results. The pastor, Rev. Arthur Farnworth, is assisted by Evangelist F. E. Jones of Traverse City, Mich.

South Dakota

ROSEBUD.—The result of 10 years' labor in the newest Indian field in this State has resulted in building up two strong Indian churches—one at Rosebud of 60 members, the other at Burrell with 40 members. This growth has come from an entirely heathen people. In connection with each is an active Y. M. C. A. and a Woman's Missionary Society, and for over five years the contributions have averaged more than \$50—for the last two years over \$100. The churches have contributed regularly to home and foreign missions. The work has been under the charge of Rev. J. F. Cross and represents the outcome of 11 years of severe and exacting service, which has required endurance to exposure and constant travel over a large field.

New Mexico

ALBUQUERQUE rejoices in obliterating the last vestige of an interest-bearing debt on its house of

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worship and parsonage, which aggregated \$5,000 at the coming of the present pastor, Rev. F. H. Allen, three years ago. The ordinary difficulties of frontier Christian work have been increased by unusual hard times and a disastrous fire. The last stroke of work, which practically freed the church, was the raising of \$600 in 10 days. The only remaining obligation is to the C. C. B. S., and can be paid in annual installments, without interest. This church is now a center of evangelistic, philanthropic and elevating movements in the community, and is a practical proof of the value of such societies as the C. H. M. S. and C. C. B. S., through whose aid it has been established.

PACIFIC COAST

California

OAKLAND.—First. A recent offering of over \$4,000 is to be applied on a debt contracted in providing Market Street Church with a lot when building its new edifice a few years ago. The pastor, R. v. C. R. Brown, is embodying the results of his Palestine trip in a series of sermons on The Travels of Paul.

Washington

SEATTLE.—Plymouth. It is important that some practical method be devised by which children who are trained for church membership in the four mission Sunday schools may be admitted. Otherwise the church will lose a large part of the fruits of its own labors.—Green Lake feels the need of a pastor who can give full time to its work. If funds can be secured the man can soon be found.

QUILLAYUTE.—Many who were discouraged because of the Government action in regard to a forestry reserve are hopeful since a recent decision more favorable to settlement. Rev. R. W. Fletcher will stand by the work, since the people are to remain on their homesteads.

TOLT adds one-fifth to its pledge for last year, taking a stride toward self-support. The pastor resumes the work in Novelty, which was suspended during the winter.

PORT ANGELES suffered temporary loss through the reopening of the Baptist and Episcopal churches. But new families are moving in to take the vacant places.

WEEKLY REGISTER

Calif

BENNETT, Wm. R., Chicago Sem., to Darlington, Wis. Accepts.
BUSH, Allen S., Newton, Kan., to become Sup't. of S. S. work for Colorado under the U. S. S. and P. S. Accepts. His headquarters will probably be in Denver.
DAVIS, Ozora S., withdraws acceptance of call to Pilgrim Ch., Nashua, N. H., declines that of Hope Ch., Springfield, Mass., and will remain in Springfield, Vt.
DOBBS, J. Hervey, now serving for the third year at Sherman, Tex., to the permanent pastorate. Accepts.
FEYER, Jas. F., Olivet College, to Bellaire, Mich. Accepts.
GOWIN, Arthur L., to become resident pastor at Tonganoxie, Kan., where he has supplied for six months. Accepts.
GRANGER, Chas. E., recently of Bay Shore, N. Y., to Third Ch., Waterbury, Ct.
HARRIS, Clarence J., Colchester, Vt., called to Putney the second time. Accepts.
HINMAN, Herbert J., who has been serving at Genoa and Clark, Neb., to give his full time to Genoa. Accepts.
HITCHCOCK, Philo, formerly of West Salem, Wis., to Siloction and Ellington. Accepts.
KITTLE, Wm. F., lately of Plymouth Ch., Rochester, N. Y., to Homer.
LONG, Wm. J., Andover Sem., to North Ave. Ch., Cambridge, Mass.
NELSON, Chas. E., Maine and Navarino, Wis., to Green Bay. Accepts.
O'BRIEN, Jas. P., Hope Ch., St. Louis, to Tabernacle Ch., Kansas City, Mo. Accepts.
PARKER, Chas. O., to remain a fourth year at Acworth, N. H., also to Burlington, Ct., and Tiverton, R. I. Accepts to Tiverton.
PIERPONT, John, to Williamsburg, Mass., where he has been supplying.
POWELL, Chas. H., after supplying a year at Sterling, Kan., to the permanent pastorate. Declines.
REINHOLD, Franklin P., Union Sem., N. Y., to Second Ch., Holyoke, Mass.
ROBERTS, Robt. E., formerly of Wales Ch., Gomer, Io., and later a student in Moody's Institute, Chicago, accepts call to Coal Bluff and Caseyville, Ind.
STEVENSON, Wm. D. J., First Ch., Arena, Wis., to White Creek and connected fields.

Ordinations and Installations

FUESLE, C. A., o. Bethlehem Ch. (German), South Milwaukee, Wis., Apr. 29. Sermon, Dr. G. H. Ide; other parts, Rev. Messrs. S. I. Curtis, D. D., M. E. Evers, D. D., H. W. Carter, Judson Tinsworth, C. A. Detmers, F. S. Sawyer, C. A. Fuesle (father of the candidate), and A. H. Vogel.
FURNES, Geo. A., o. Wardsboro, Vt., May 5. Sermon, Rev. W. A. Estabrook; other parts, Rev. Messrs. F. H. France, W. E. Streeter, H. H. Shaw, Goodhue, Merrill and Hardy.
LORD, Sam'l E., o. French Ch., Spencer, Mass., Apr. 26. Sermon, Rev. T. G. A. Cote; other parts, Rev. Messrs. S. H. Lee, T. St. Aubin, E. S. Blanchard, Joshua Colt, S. W. Brown.
MANK, Herbert G., i. United Ch., Lawrence, Mass., Apr. 13. Sermon, Rev. Dr. Smith Baker; other parts, Rev. Messrs. W. E. Wolcott, C. H. Oliphant, F. H. Page, H. E. Barnes.

Resignations

BELT, Salathiel D., Santa Monica, Cal.
CONE, Luther H., Olivet Ch., Springfield, Mass., after a pastorate of more than 30 years.
DEFEW, Arnett W., DeWitt, Io.
EVANS, John L., Rochester, N. H.
GRIGGS, Leverett S., West Ch., Centerbrook, and Memorial Chapel, Ivoryton, Ct., to take effect Aug. 1.
HOOD, Edward C., Wrentham, Mass., to take effect in the fall.
JONES, Idrys, Coloma, Wis.

KROHN, Philip, Lake View Ch., Chicago.
PARSONS, James, Central Ave. Ch., Los Angeles, Cal.

Dismissals

GREDEFORD, Geo. H., Winthrop, Me., April 29.
SHURTLEFF, Ernest W., Ch. of the Pilgrimage, Plymouth, Mass., May 4.

Churches Organized

IVORYTON, Ct., Memorial, 2 May, over 70 members.
SHERMAN, Cal., rec. 28 April, 19 members.

Supplies for the Summer

BASSLER, Henry G., Bangor Sem., at Masardis, Me.
BEADLE, Harry A., Bangor Sem., at Sunset, Me.
CONE, John H., Bangor Sem., at North and Little Deer Isle, Me.
DAVIS, Reuben L., Bangor Sem., at Outer Long Island, Me.
FISHER, Jas. G., Bangor Sem., at Sandy Point, Me.
HOWKINS, Chas. W., Bangor Sem., at Veazie, Me.
JONES, Geo. M., Bangor Sem., at Isle au Haut, Me.
MCCALLISTER, Frank B., Yale Sem., at Dresden, Me.
MCWEEN, Wm. H., Bangor Sem., at Northfield, Me.
MCPHERSON, Ronald H., Bangor Sem., at Upton, Me.
MOORE, Edward W., Bangor Sem., at Burlington, Me.
PEARSON, Jas. H., Bangor Sem., at Matineus, Me.
PETERS, Richard, Bangor Sem., at East and North Bangor, Me.
RICHMOND, Wm. A., Bangor Sem., at Blanchard, Me.
SLADE, Wm. F., Bangor Sem., at Jackmanville, Me.
SPARHAWK, Willis T., Bangor Sem., at North Ellsworth, Me.
WATERS, Baxter, Yale Sem., at Robbinston and Red Beach, Me.

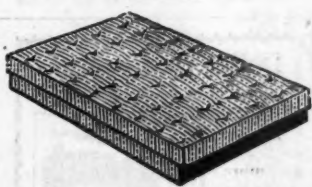
Miscellaneous

BURDON, Henry F., and his wife, were recently given a reception of welcome by Sixth St. Ch., Auburn, Me.
DEMOTT, Jacob L., of Phillips, Me., who has been in a Portland hospital, is somewhat better and contemplates an ocean voyage.
EVANS, Lewis D., of Camden, Me., was recently tendered a birthday reception and presented with a cake decorated with five-dollar gold pieces.
HALLOCK, Wm. A., who has spent a delightful winter in Italy, Palestine and on the Nile, sailed from Naples, Apr. 26, with his daughter Nellie, and expects to reach his home in Jamestown, N. Y., about May 13.
LAWRENCE, Geo. W., closed his labors with the North Haverhill and Plalstow church, New Hampshire, May 1, and the church is without a pastor.
MOORE, W. H., closes his work at Hibbing, Minn.
NEWPORT, Fred'k, received gifts of table silver on the occasion of a farewell reception at Mechanic Falls, Me.
PIXLEY, Stephen C., and his wife, for 43 years missionaries in Zululand under the American Board, arrived in New York, May 6, and before coming to Massachusetts will remain for a time with their nephew, Mr. Root, at Mt. Vernon, N. Y.
STOREY, Fred'k A. S., late of Homer, N. Y., now of Syracuse, is supplying the church at Palaski.
WIRT, Loyal L., of California, sailed from Seattle, May 3, to begin S. S. and H. M. work in Alaska. On his way he spoke in First Ch., Tacoma, and in Plymouth Ch., Seattle.

You can't get rested because that tired feeling is not the result of exertion. It is due to the unhealthy condition of your blood. This vital fluid should give nourishment to every organ, nerve and muscle. But it cannot do this unless it is rich and pure. That is what you want to cure that tired feeling—pure, rich blood. Hood's Sarsaparilla will help you "get rested." It will give you pure, rich blood, give you vigor and vitality and brace you up so that you may feel well all through the coming summer. If you have never tried Hood's Sarsaparilla, do so now, and see how it energizes and vitalizes your whole system.

THE COST OF SLEEP.—One of the first rules of health enjoins sound sleep at night. This is not always possible to the busy, active brain of the average American. But sleep can be won and most cunningly caught and caged by the latest invention in mattress comfort. This is a laid-hair, box-spring mattress, and it makes sleeping luxurious, continuous and refreshing in the extreme. There is only one place in this city where such mattresses are made, and that is at the Paine warehouses, on Canal Street. They are splendidly constructed, and will outlast two ordinary mattresses. It is really the most economical mattress to buy.

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rest and for perfect sleep, afford a good mattress?

The Paine laid-hair mattress is not stuffed, but made on a framework and then covered. The hair is "laid," not jammed and crowded. The sides cannot bulge out, as in the ordinary bed. Such a mattress will outlast two of the common kind, and is really the most economical one to buy.

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By taking Hood's Sarsaparilla, that I think a great deal of this medicine. I had suffered for years from sour stomach and indigestion. Even cold or warm water would rise from my stomach. My blood did not circulate properly, and often when others were warm I seemed to be freezing. My right side and arms were often so numb I had to rub them to keep the blood circulating. As eczema also appeared, my physician advised a thorough course of a blood medicine in the spring, so I took Hood's Sarsaparilla. After using the second bottle I could sleep well, and now my food digests properly, I can eat almost anything, the eczema is cured, and my weight is reduced to normal condition, about 180 pounds. Hood's Sarsaparilla has effected remarkable results for me. MRS. SHELLY, wife of Rev. D. H. Shelly, 336 Yoeman Street, Ionia, Michigan.
 N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy anything else instead.

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READY JUNE 1.

THE CONGREGATIONALIST,
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Schopenhauer declares that the highest attainment of physical or mental happiness is in the moment when we fall asleep.

You will agree with Schopenhauer if you will go to the slight extra expense of owning a Paine laid-hair, box-spring mattress. It makes sleeping luxurious, continuous and refreshing in the extreme.

In these days we feast the senses; we pay a large sum for music, flowers, art, gastronomy. We put rubber tires on a carriage to lighten the pleasure of riding. Then why not, for our

Professor Garman's Wise Words to Theologues

THE GOSPEL THE DIVINE PHILOSOPHY

The last of the Carew lectures at Hartford Seminary was given by Prof. C. E. Garman, D. D., May 4, and was repeated at Yale May 6. Professor Garman occupies the chair of mental and moral philosophy at Amherst College. He has never written books, believing it to be his work to "write on the hearts of living men." His unique and strong personality, his fearless Christian scholarship, his deep spiritual nature impress themselves upon and largely transform the character and lives of the men who come under his instruction. He teaches philosophy, but his philosophy centers in Christ on Calvary, and the one aim of his teaching, as expressed in the Amherst Catalogue, is to "lead the student to the sources of adequate knowledge of himself and of his relation to nature, to his fellowmen and to God." A synopsis of his lecture follows.

It is the duty of the preacher to preach Christ and him crucified, but it is also his duty to show, at least unto the called, that Christ is the power and wisdom of God. The preacher must also be a teacher; hence the propriety of a plea for philosophy in the pulpit. But philosophy tends toward rationalism, it is urged, and oftentimes seems to overthrow all that has been held most sacred. Can, therefore, any good thing come out of philosophy? Come and see.

All truth is truth concerning some being; ultimate truth is truth concerning the highest of all beings, the Creator. Questions involved in socialism, penology and international relations are, in their last analysis, religious questions. They are all parts of God's kingdom and therefore governed by his laws.

What has philosophy to do with all this? To the ordinary man philosophers may seem blind leaders of the blind, but to a careful, earnest seeker after truth their seeming contradictions will crystallize into three precious truths: (1) Idealism—the material and moral worlds both truly and constantly dependent on God as the rainbow is on the sun; (2) personality—the ultimate fact of the universe; (3) sovereignty—the ultimate principle of relationship.

Philosophy thus emphasizes the personality and sovereignty of God. The attitude of men today is often and largely practical pantheism. Impersonal law is considered all in all—corporations soulless and their employes so many "hands." The political machine and bossism are attempting to do away with the personality and individuality of the voter. The problems of the present have to do with personality.

The church must emphasize the personality of man and of God. It must help men to realize the personality of God even as they realize the reality of the objective world. Over against irresponsible law it must assert the personality and sovereignty of God. It must show that religion is not only a means of preparation for the life to come, but also for this life. There is no dividing line between the here and hereafter. The church must show that the mainspring of existence is the divine Personality, who can be known by men and, therefore, trusted now and always. The principles of divine philosophy must be brought to bear on the social problems of the day. The question that is confronting the church is no longer evolution as opposed to miracles, as it was twenty years ago, but it is practical pantheism as opposed to personal theism.

The method of philosophy is to investigate and view the part in the light of the whole. If we have a wrong idea of the whole, we will get lost in particulars and have a wrong idea of the part. Philosophy is intelligence at its best, and intelligence works backward. Every man is a philosopher and has a philosophy;

the only question is what kind of a philosophy he will have.

Formerly men considered that the Bible was the only source of our knowledge of God and the spiritual realm. They came to believe in verbal inspiration. They viewed the part in the light of the part. With the coming of the higher criticism of the Bible and the consequent shaking of belief in its infallibility and verbal inspiration men fear that all religion is disappearing. They fail to see the great abiding verities that underlie the changing presentations of partial truth.

Knowledge, not impulse, is the mainspring of action. The Great Physician alone can avail. Only as we understand art can we admire it, and only as in some measure we know and comprehend the divine Being can we love and worship him. In proportion as we obtain knowledge mystery vanishes and the light of the other world breaks forth. This is the aim of philosophy—to know God—and to this end the preacher must strive if the Spirit is to speak through him to the church. M. D. D.

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Conf.	Tot.	Conf.	Tot.
CALIFORNIA			
Pomona, Pilgrim,	7	9	
Weaverville,	3	5	
CONNECTICUT			
Brantford, First,	8	10	
Berlin,	35	37	
Danbury, West St.,	4	6	
E. Hartford, First,	12	14	
Goshen,	—	3	
Hartford, Fourth,	5	9	
Park,	3	5	
Windsor Ave.,	2	4	
HOCKANSU			
Ivoryton, Memorial,	—	70	
Jewett City,	4	4	
Meriden, First,	2	4	
Milford,	2	4	
New Britain, First,	29	36	
South,	11	13	
New Haven, Howard Ave.,	20	26	
Flymouth,	6	8	
New Milford,	4	4	
Newtown,	3	3	
Norwich, Greenville,	9	9	
Plantville,	10	10	
Rockville,	4	5	
Stratford,	3	4	
Waterbury, First,	16	22	
Second,	6	6	
West Haven,	—	3	
INDIANA			
Beachwood,	2	3	
Cedarwood,	8	8	
Grassie Valley,	2	3	
KANSAS			
Garnett,	9	10	
Lawrence, Plymouth,	2	6	
Parsons,	5	5	
Sterling,	2	3	
MAINE			
Deering, Free,	3	4	
Nachias,	2	3	
Portland, St. Lawrence,	4	4	
Second Parish,	3	4	
Westbrook, Cumberland Mills,	11	16	
Warren,	9	14	
MASSACHUSETTS			
Auburndale,	10	13	
Cambridge, Pilgrim,	6	24	
Chelsea, First,	16	16	
Longmeadow,	—	3	
MASSACHUSETTS			
Medway, Village,	15	17	
Palmer, Second,	57	62	
Upton,	7	12	
Worcester, Central,	1	2	
Old South,	4	9	
Pilgrim,	5	14	
Union,	1	6	
MICHIGAN			
Detroit, Boulevard,	—	3	
First,	7	15	
Mt. Hope,	—	11	
Fremont,	—	17	
Kalamazoo,	—	14	
Lamont,	—	1	
Saginaw,	—	83	
MINNESOTA			
Audubon,	5	5	
Fertile,	11	11	
Moorhead,	8	8	
MISSOURI			
St. Louis, Central,	1	5	
Compton Hill,	11	13	
Hope,	13	15	
Pilgrim,	4	6	
NEBRASKA			
Hyannis,	6	6	
Lincoln, Vine St.,	5	5	
NEW HAMPSHIRE			
Dover,	4	5	
E. Andover,	12	13	
Milton,	6	9	
Portsmouth,	19	21	
Rindge,	10	12	
NEW YORK			
Altmar,	7	7	
Brooklyn, New England,	—	12	
Buffalo, First,	10	19	
Copenhagen,	—	6	
Gloversville,	1	3	
Groton City,	4	4	
OHIO			
Cleveland, Pilgrim,	45	53	
Toledo, Second,	6	6	
OTHER CHURCHES			
Chicago, Ill., Pilgrim,	7	10	
Kincardine, Can.,	—	4	
Orange City, Fla.,	2	7	
Waterbury, Vt.,	2	10	
Churches with less than three,	—	15	
Total since Jan. 1. Conf., 6,782; Tot., 12,402.			

MAGNIFICENT new equipment for the Pennsylvania Railroad's Congressional Limited. The Congressional Limited of the Pennsylvania Railroad running between New York and Washington has just been equipped with entirely new cars of regal appointments. In external appearance the train closely resembles the new Pennsylvania Limited—red name board, cream between the windows and dark green below. This coloring is further enriched by elaborate decorations in gold leaf. The interior of the train is a veritable palace. The woodwork throughout is vermilion, ornamented with delicate inlaid marquetry in Persian designs. Each car is furnished in harmonic colors. The dining car is a new departure and a unique creation. The tables are placed directly opposite the windows, which are unusually wide, instead of between them, and, instead of the usual fixed seats, this car is equipped with mahogany chairs. The tables on one side of the car are somewhat longer than ordinary, while those on the other side are shorter, accommodating only two persons. In consequence there is much more room on all sides than formerly. The most noticeable new feature in the parlor cars is the ladies' dressing room. This is a rounded compartment 5½ by 6 feet, tastefully furnished and finished. On one side stands a beautiful dresser with a large plate-glass mirror, flanked on each side by a plush wall or corner seat. Besides these the room contains a metal washstand and several small closets and racks. Every lady traveler will appreciate this latest effort of the Pennsylvania Railroad Company to provide for her comfort. These new trains went into regular service between New York, Philadelphia, Baltimore and Washington on Monday, May 2.

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Some Important News
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Economic conditions now work to the advantage of the economical. Here are prices on Summer dress stuffs which we could not have matched a year or more ago, when wool was ever so much cheaper than now.

The reduction in price from regular figures is really a reduction, and not merely a compensation for lack of amount or variety. The lines are complete in almost all cases.

At 30c.—Figured Vigoreaux, five different mixtures, 39 in. wide. An honest 50c. quality.
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At 50c.—Diagonal mixed Cheviots, in 7 patterns, 46 in. wide. The usual 85c. quality.
At 50c.—A regular dollar grade of two-toned all-wool Grenadines, in five different combinations, 45 in. wide.
At 50c.—Wool Bayadere satin-striped Coverts, 44 in. wide, a 65c. quality.
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Spring and Summer Dress Silks

Not old goods galvanized by reductions, but new goods that have the charm of original cheapness.

75c. grade for 50c.
720 yards ombre striped Taffetas; choice of colors.
85c. grade for 55c.
5,280 yards rich check Taffetas; ¼ in. blocks; choice of 11 colors.
90c. grade for 60c.
840 yards brocaded glace Twills, for entire dresses.
\$1 grade for 65c.
1,320 yards glace Taffeta Pekin; triple stripes in color on color; 11 colors.
\$1.25 grade for 70c.
980 yards rich evening silks; bayadere stripes in waves of embroidery; 5 colors.
\$1 grade for 75c.
480 yards rich white Taffetas; ombre and canale stripes; 4 colors.
\$1 grade for 75c.
800 yards half-line plaid Taffetas; pretty colors on white, with raised dots or figures; 8 colors.
\$1 grade for 75c.
120 yards stripe Taffetas; black shaded lines on white; gray ombre lines on white.
\$1.25 grade for 75c.
720 yards barre Pekin Plisse; all silk; all colors on white; for blouses.

\$1.25 grade for 80c.
360 yards gulfure lance Taffetas; a new stripe for evening dresses; 6 colors.
\$1.25 grade for 80c.
1,200 yards chameleon Pekin Taffetas, with canals of satin dividing; 6 colors.
\$1.10 grade for 85c.
3,780 yards ombre check Taffetas; 18 new colorings.
\$1.15 grade for 85c.
600 yards ombre check Taffetas; raised dots of satin sprinkled over; 7 colors.
\$1.35 grade for 85c.
510 yards barre Pekin Plisse, in evening tint; also in black.
\$1.50 grade for 90c.
270 yards pompadour Pekin Plisse; some stripes are black with color; others white.
\$1.50 grade for 90c.
150 yards pompadour Pekin Pebble Plisse, with barre cord of white across; for evening wear.
\$1.25 grade for 80c.
1,170 yards rich satin stripe Plisse; satin stripes of color bordered with hair-lines of black on white, on blue, on yellow, on pink, on turquoise, on lavender, on cerise, on navy blue; all black if you wish.

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SAPOLIO?

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Opinion About the War

In 1867 Victor Hugo wrote to the Revolutionary Committee of Porto Rico: "Spain out of America! That must be the great aim and that the great duty of American citizens. Cuba free! I applaud all these great designs!"

I have known seventeen presidents, from John Quincy Adams down to the present time, but know of no president except Abraham Lincoln whose stand has been more noble than has that of President McKinley.—*Dr. S. C. Bartlett.*

Great danger is threatening the principles and institutions of the Latin peoples. De Toqueville's prophecy will soon be fulfilled, and, for weal or for woe, American democratic principles will have revolutionized Europe.—*Ex-Premier Crispi.*

This, on the contrary, is the largest contribution since the war to pacification, to the obliteration of sectional lines and prejudices and to the unification of this great people in one mind, heart and purpose. Can any one be at a loss to know whether this republic moves or not and in what direction?—*Ex-U. S. Senator H. L. Davies.*

My work here has been finished. It was preparatory work, and now that the war has begun others can take up the duties of the assistant secretary with equal chance of performing them to the satisfaction of the Government. I would be false to my ideal of the past fifteen years if I remained behind while my countrymen were fighting at the front. However much use I may be here, I cannot, after all I have said in the past, stay in Washington without feeling that I have failed to practice what I preached. I know I may not be needed to fight the Spaniards, but how can I remain true to myself if I stay behind?—*Hon. Theodore Roosevelt, Assistant Secretary of the Navy.*

Can we, who went mad with passion over the massacres of the Armenians, dare to sneer at the Americans because they are maddened by stories of Spanish cruelty in Cuba? Can we, who have never forgiven our government for not daring all, risking all, for the cause of the murdered Armenians, dare to sneer at the Americans because they are crying out to their government to plunge into war for the sake of the wretched Cubans? I do not say that we have sneered at them; I only say that there is a danger lest we fail to recognize and to appreciate the vehemence of the sentiment and the passionate sense of duty which now actuate the great American people. Sentiment can never be neglected. When a whole people are united by one common passion—one common resolve—that a thing iniquitous and barbarous must and shall cease, then it is the part of a madman to ignore this feeling and to withhold the tribute of admiration which it deserves.—*Sir Walter Besant.*

The time has arrived for an Anglo-American entente or alliance which would do away with any necessity for arbitration treaties. We are the other great Power of the North American continent, and if we rightfully consider our position we are equally concerned with the United States to forbid the interference of any foreign power in American

affairs. The true keystone of an alliance would be, on the side of the United States, a frank recognition of our coequal standing beyond the Atlantic in right of Canada, and our joint interest in excluding European complications from America. On our side should be understood, if not formally expressed, a readiness to support the Monroe Doctrine, in conjunction with the United States, by whatever means might be necessary or sufficient, and against all comers. Such an alliance would make wholly for peace and, within its legitimate purposes, would be irresistible; but if offense did come the first shotted guns fired by the combined Anglo-American fleet might be the beginning of more ends than the objects contemplated.—*Sir Frederick Pollock, professor of jurisprudence, Oxford University.*

Education

—Prof. Frances E. Lord, formerly of Wellesley, has been appointed professor of Latin at Rollins College.

—Rev. Alvah Hovey, D. D., has resigned the presidency of Newton Theological Seminary. Dr. Hovey has held this position for thirty years and has been a teacher in the institution for almost half a century. He is one of the foremost of living Baptist theologians, and under his administration Newton Seminary has held a high place in the education of young men for the ministry in Baptist churches. Dr. Hovey resigned because the burden of the office is too great for his advancing years.

It is not a figment of the imagination but a literal fact that a suit at law over forest rights, begun in 1254, is still before the French courts awaiting adjudication. So says *Notes and Queries*, the counterpart of a French journal.

The furnishing of seaside and mountain homes is a feature of Boston business houses at this season. Jones, McDuffee & Stratton have always been identified in the crockery and glass ware of hotels, clubs, yachts and family outfits, and their store presents a busy scene at this time.

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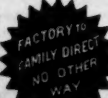
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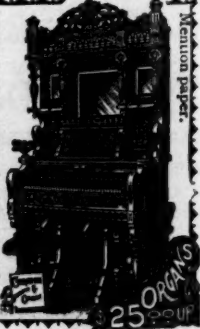
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25



The Business Outlook

The feeling is growing in business circles that the effects of the war have practically been discounted and that nothing is to be feared for a nation which can win such victories as that at Manila. In a word, business men have been vastly reassured since Commodore Dewey's wonderful exploit, and they are disposed to go about their avocations much the same as if no war were in progress. The feeling of exhilaration due to our naval prowess is growing stronger each day, and it is considered highly probable that this buoyant sentiment will sooner or later show itself in a period of inflation which will extend through nearly all branches of finance and commerce. The extraordinary price of wheat, \$1.50 per bushel, is another factor which should make this country rich and prosperous.

The monetary situation is easier, as a result of the increased confidence in the future, and banks are far more willing to lend their funds. The orders for military supplies are on a large scale, and this constitutes one of the favorable aspects of the situation. The late, unseasonable weather has made the general distribution of merchandise somewhat backward, but, with warmer weather, trade is expected to show a good degree of improvement. The condition of the growing crops is excellent, this being especially true of wheat, both winter and spring.

Outside of the Government demand for supplies the cotton goods trade is sluggish. Print cloths at Fall River are below the cost of manufacture. The woolen manufacturing industry is very quiet, if not actually depressed. Iron and steel are in moderate movement, but with the future full of possibilities. Some steel plates and rails have recently been ordered for export to England, which is conclusive evidence of the enormous progress made in this industry by the United States in recent years. The indications, generally speaking, are for a short war and continued strength, not only in the stock market, but in commodity prices as well.

Marriages

The charge for marriage notices is twenty-five cents.

MERWIN-COLLINS. In the Lake Ave. Ch. Pasadena, Cal., April 21, by Rev. A. M. Merwin, assisted by Rev. Allen Hastings, Duncan S. Merwin of Pasadena and Minnie L. Collins of Eureka, Mo.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DICKINSON.—In Amherst, May 3, of heart failure, Edward Dickinson, assistant librarian of Amherst College and son of W. A. Dickinson, for many years treasurer of the college, aged 36 yrs. He was a valued member of the Class of '84.

LEONARD.—In New Haven, Ct., May 3, Amelia A., widow of Rev. Julius Yale Leonard, formerly a missionary of the American Board in Marsovan, Turkey.

TEWKSBURY.—In Bradford, April 29, Emily A., wife of John B. Tewksbury, and daughter of the late Benjamin Greenleaf of Bradford, aged 75 yrs.

MRS. CHARLES F. THWING

To some it is not given to complete the full measure of life, and yet to them may have been given the grace to do the work which came to their hands with such fidelity, such courage and joy, that when one thinks of them one feels no sense of incompleteness, but rather has the impressions as from a beautiful life, a finished achievement. This is the thought which fills the mind in considering the career of Carrie Frances Butler Thwing, who died in Cleveland, O., on Sunday morning, April 24, in the forty-third year of her age.

Mrs. Thwing was born in Farmington, Me. Her father was Francis Gould Butler, a well-known citizen of Franklin County. On her mother's side she was descended from the Wendells of Salem. Both her father's and her mother's families were deeply interested in the welfare of the Congregational churches, particularly in Maine. It was one of her ancestors who gave a copy of Watts's Hymns to every church in Franklin County in order to improve the character of the worship.

In 1873 Mrs. Thwing entered Vassar College, but was obliged on account of ill health to leave her class in the middle of her Junior year. In 1879 she became the wife of Charles F. Thwing and went with him to Cambridge where he was about to begin his first pastorate in the North Avenue Church. She interested herself especially in the charitable work and in promoting temperance reform. Meanwhile she found time to assist her father in writing his History of Farmington, which is regarded as one of the best of the local histories. She also prepared with her husband a work entitled The Family: An Historical and Social Study. In addition to this she wrote

editorials for the Golden Rule on a great variety of subjects, educational and ethical, and contributed articles to other publications. One of her articles on Missions in New Mexico was issued as a tract by the Woman's Missionary Association. Her style was strong and vivacious. During the summer of 1885 Mr. and Mrs. Thwing traveled together in Europe. A year later she left Cambridge, where she had become thoroughly attached to church work and had endeared herself to the people, in order to go with her husband to Minneapolis when he took charge of Plymouth Church.

In 1890 Dr. Thwing became president of Western Reserve University and since that time Mrs. Thwing has lived in Cleveland. Here, beyond her household duties, she interested herself in the educational problems suggested by the development of her children or by the needs of the institution for which her husband labored. As life drew quietly to its close and she planned the settlement of her affairs, she remembered in her bequests the needs of the home church in Farmington and of the Woman's Board of Missions. Her last days were thus busy with thoughts of others, for pain could not daunt her courage or destroy her patience.

REV. JOHN ROUNDS SMITH

Died in Chicago, Ill., April 19, aged 31 years. Mr. Smith was born in Salem, Mass., where he fitted for college at the high school, and was graduated from Harvard University in the class of 1889 and from Andover Theological Seminary in 1892. He was ordained and installed pastor of the Memorial Church, Georgetown, Sept. 1, the same year. His wife was the daughter of J. B. Lyman, M. D., of Salem.

For three years he labored with great zeal and efficiency in his new charge, and with a steadfast love of the best things in church and town. A man of fine presence, pleasant address and warm heart, he easily made friends wherever he went. Gifted with superior musical taste and voice, he made much of his talent. Being dismissed in February, 1895, he became gradually engaged in business, for which he developed a marked talent, and had recently opened an agency in Chicago for the sale of stereopticons and lantern supplies. In connection with these he was also introducing a soda-fountain carbonator, and while putting a large one in position in the Boston Store of that city it exploded, terribly shattering his leg. He was removed to the hospital, but before an amputation could be performed his splendid strength failed rapidly, and he died the evening of the same day. His mind was clear and he came to the end calmly, bravely, submissively, leaving tender messages for his distant family and the witness of a sustaining grace in Christ Jesus. But a few weeks before he had become a member of the choir of the First Congregational Church, Evanston, where he was planning to make his home and where he had already found a hearty welcome from pastor and people. On the previous Sunday he had impressed all by his rendering of Tennyson's pathetic, and for himself prophetic, hymn of faith, Crossing the Bar. The faithful Pilot, whom "not having seen he loved," was there to guide him safe to port.

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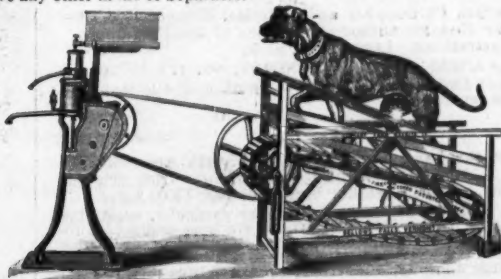
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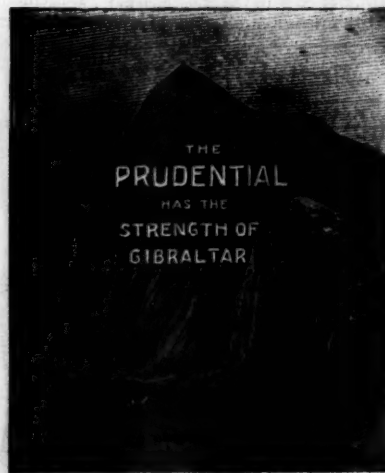
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